

file
CERTIFICATE OF INCORPORATION

of
UNITED CHRISTIAN COUNCIL OF ALASKA

ALASKA
PERM FILE

the undersigned, namely Benjamin L. Myers, Edward D. Kohlstedt and Howell D. Davies, of full age, citizens of the United States of America, desiring to associate ourselves for benevolence, charitable, educational, religious and missionary purposes, as hereinafter provided, under and pursuant to the provisions of the Act of April 18, 1872 of Illinois, hereby CERTIFY as follows:

FIRST: The name or title by which such an association, hereby incorporated (hereinafter referred to as the Council), shall be known in law as "United Christian Council of Alaska."

SECOND: The term for which the Council is organized shall be perpetual.

THIRD: The particular business and objects of the Council are to act as the agent of benevolence, charitable, educational, religious and missionary societies and organizations (hereinafter referred to as Cooperating Bodies), desiring to unite and cooperate in rendering Christian service by means of evangelistic, educational, social and medical work among the peoples of Alaska, to carry on such work and to that end to receive and make use of such funds and other property, real and personal, as may be given to it by will or otherwise, or as may be transferred to it by deed, lease agreement or otherwise, by said Cooperating Bodies, or by any other body or person at any time, and from time to time.

FOURTH: The control and management of the affairs and property of the Council shall be vested in the trustees who shall constitute the Council. The number of said trustees for the first year of the Council's existence shall be nine. (subject to enlargement or diminution of their numbers as hereinafter provided). Their names are:

Two (2) William F. Frazier, 287 Fourth Avenue, New York City, N.Y.; Ernest M. Halliday, 287 Fourth Avenue, New York City, N.Y. representing the Congregational-Christian Church (Home Missions Agencies);

Two (2) James W. Witten, 1401 Fairmount Street, Washington, D. C.; Henry C. Strong, The Exeter, Seattle, Washington, representing the Metlakatla Christian Minnion (William Duncan Estate);

Two(2) William J. Elliott, 1701 Arch Street, Philadelphia, Pa.; Ida H. Goode, Whitby Place, Sidney, Ohio, representing the Methodist Episcopal Church (Home Missions Agencies);

Three (3) Benjamin L. Myers, Shukert Building, Kansas City, Missouri; Edward D. Kohlstedt, 1701 Arch Street, Philadelphia, Pa.; Howell D. Davies, 19 S. LaSalle Street, Chicago, Illinois, at large, to be chosen by the Council.

The signers hereof shall be the first trustees at large and each shall hold office as may be determined at the first regular meeting of the council for one, two and three years respectively, or until their successors are elected.

Three (3) shall hold office until June 1, 1938, or until their successors are elected as hereinafter provided.

Three (3) shall hold office until June 1, 1939, or until their successors are elected as hereinafter provided.

Three (3) shall hold office until June 1, 1940, or until their successors are elected as hereinafter provided. All of whom shall be chosen for their respective terms aforesaid at the first regular meeting of the council.

SIXTH: Upon the expiration of the term of office of any of the persons hereinbefore named as trustees representing a Cooperating Body, or their successors (or upon their ceasing to be trustees by reason of death, resignation or otherwise) their successors shall be elected from time to time by the Cooperating Body of which the retiring trustee was a representative, such election to be for a period of three years, or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms; provided that the said Cooperating Bodies may at any time recall either of the persons representing them on the Council at that time, and may substitute another person as trustee in his place for the unexpired period of his term.

SEVENTH: By a vote of two-thirds of the Trustees of the Council at a regular meeting agreeing thereto and upon compliance with such requirements as said Council may prescribe, any other benevolence, charitable, educational, religious or missionary society or organization, in addition to those above mentioned, may at any time affiliate with the then Cooperating Bodies and be given authority by the said Council to elect two additional trustees for such terms as said Council may determine, and thereafter, upon the expiration of their respective terms (or upon their ceasing to be trustees by reason of death, resignation or otherwise), to elect from time to time their successors for a period of three years (or upon their ceasing to be trustees by reason of death, resignation or otherwise, for the unexpired period of their respective terms), with power at any time to recall any such trustee and to substitute another person as trustee in his place for the unexpired period of his term.

EIGHTH: If at any time a Cooperating Body shall have signified by one year's written notice its desire no longer to cooperate in the work of the Council, or if the Council shall decide by a two-thirds vote of its members that, because of failure to cooperate in and support the work of the Council or for any other reason a Cooperating Body (whether one mentioned in Article Fourth or Article Eighth hereof) is no longer entitled

to hold office.

In either case, any and all property rights affected by its withdrawal shall be submitted to the Board of Trustees of the council, whose decision and determination thereof shall be final.

NINTH: The Council may from time to time, make, alter and amend the by-laws which, subject to the provisions herein contained, such by-laws may contain any and all further provisions which may be proper and suitable, and which the trustees may prescribe, for the administration of the Council, the management, the regulation and control of its affairs and property, the election of its officers, and other matters pertaining to the accomplishment of its objects.

TENTH: The Council, subject to said Sub-Chapter, shall have power to accept and to hold real and personal property given, devised or bequeathed to it by will or otherwise, by any person whatsoever, or in any way given or transferred to it, provided that, except in cases where the terms of the gift, devise, or bequest expressly prescribe, otherwise all of the funds and property of the Council shall, in case of its dissolution, become and be the property of, and vest severally in, the then Cooperating Bodies represented on the Council Board of Trustees, in such amount and in such proportion as said Trustees shall determine, to be used and administered by each of said Cooperating Bodies for the furtherance of its missionary work in Alaska or elsewhere, but subject, in the case of special trust funds, to the trusts in respect thereof.

In testimony whereof, we have hereunto set our hands and affixed our seals this _____ day of _____ 1937

STATE OF ILLINOIS:

(SS.

COUNTY OF COOK:)

On the day and year last above written before me the undersigned Notary Public within and for the State of Illinois, County of Cook, personally appeared before me Benjamin L. Myers, Edward D. Kahlstedt, and Howell D. Davies all of full age and residents of the United States of America, parties to the foregoing Certificate of Incorporation dated _____ personally known to me to be the persons who executed said Certificate and acknowledged the same to be their respective act and deed.

Given under my hand and seal this _____ day of _____ 1937

Notary Public.

UNITED PROTESTANT CONFERENCE OF SOUTHWEST ALASKA

Seward, Alaska
May 20, 1938

Dear Friend of Alaska:

I am enclosing with this letter the constitution and by-laws of the United Protestant Conference of South West Alaska and the resolutions of that group. This is an organization of the Protestant denominational workers that is limited by the constitution to those who are co-operating under the comity agreements of the National Council of Missions. It is the outgrowth of the conviction of the workers of Alaska that complete co-operation of the churches and affiliated institutions for religious and benevolent work is desirable and desired by all, from the humblest worker on the field to the heads of the nation-wide mission boards.

If there is to be anything resembling co-operation in mission work it must be begun on the basis of facts known to all who are able to tell what they have seen and heard of the needs and conditions. What pastors, missionaries and churches must face if they are going to be successful in bringing the Gospel of Christ to both white and so called native Alaskans.

There is a great deal of background necessary to understand what was in the minds and hearts of the fourteen pastors and missionaries who met to prayerfully consider what the churches of Christ and their servants might do to raise the standards of protestant work in Alaska. First it is necessary to know the time and cost of travel and transportation in Alaska. For Rev. King to come to Seward (the most central place) would have cost him \$100 in cash and about 30 days in time, so, both he and we had to be content with a word picture of his field and its needs and opportunities. The cheapest transportation at Clergy rates over the Alaska Railroad for the distance of 125 miles to Anchorage is \$7.00 the round-trip. The average cost of those most accessible to Seward would mean at least \$30.00 and a week or more of travel.

It is necessary to see the awful toll of alcohol of the natives at least. To see its link up with immorality that degrades the native women and girls. To see the toll of tuberculosis, that takes so many mothers, so, it is a rather ordinary happening to have a father call upon the Jesse Lee home to act as foster mother to his children.

Before we can complete our task we must look into the communities from which the children come to our institutions and into the homes and communities to which they are to go. To think that there are over 1800 orphans mostly of native bloods in Alaska that has a population of less than 60,000. We touch only a small proportion of the total population, we must see that they do not go into vicious homes or communities. If we are to be shepherds and it is our business to increase the flock, we must send a shepherd along with them as they go out. If they go alone they are lost. If we go with them they will help us win others.

A vision of the whole picture will compel us to start now in a greater effort to win Alaska for Christ. We believe it can be done. We believe the United Protestant Conference of Southwest Alaska is a start in the right direction. Let us pray for one another, that together we may do the will of our Heavenly Father.

Sincerely,

Albert J. Clements, Secretary

CONSTITUTION AND BY-LAWS OF THE UNITED PROTESTANT
CONFERENCE
OF
SOUTHWEST ALASKA

Article I

The name of this organization shall be known as the United Protestant Conference of Southwest Alaska.

Article II

The purpose of this conference is:

For Christian Fellowship of the ministers and missionaries of the co-operating churches in Southwest Alaska.

To study the work and needs of each respective area that the work may be intensified and be made more effective.

To formulate a co-operative policy and program in order to raise the standards of the protestant work in Alaska.

To recommend to the respective denominational boards specific plans and programs to meet specific needs in Alaska.

Article III

Those eligible to membership in this conference shall be the Pastors, Missionaries and heads of respective organizations and institutions of the Churches co-operating under the Home Missions Comity agreements in effect in Southwest Alaska.

Article IV

The officers of this conference shall consist of a President, Vice-president, and Secretary-treasurer, and that the term of office shall be for one year.

Article V

There shall be an executive committee composed of the officers of the conference.

The duties of this committee shall be: to set time and place and plan the program of the conference meeting; to transact business between sessions of the conference; conduct ballots by mail to decide issues when necessary; and to make recommendations to the annual meeting of the conference.

Article VI

A Quorum shall consist of seven members three of which must reside outside the place of meeting.

Article VII

Amendments may be made by a two-third vote after all registered delegates have been notified by mail of proposed change before sessions of Conference.

Article VIII

Procedure shall be governed by Roberts Rules of Order.

BY-LAWS

1

The members of the United Protestant Conference shall consist of those eligible for membership who have signed the constitution and BY-Laws or a statement certifying that they have read them and are in hearty agreement with the purposes expressed and agree to attend sessions of the Conference when possible, and have paid the annual dues of \$1.00. Only members who have shown an active interest per the above statement shall be entitled to vote.

UNITED PROTESTANT CONFERENCE OF SOUTHWESTERN ALASKA

In Initial session at Jesse Lee Home, Seward, Alaska May 3-4, 1938

RESOLUTIONS

WHEREAS, the United Protestant Conference of Southwest Alaska is assembled for the purpose of Interdenomination Co-operation and Fellowship, be it hereby resolved:

1. That we recognize the large place of the Jesse Lee Home in Alaska Mission work inasmuch as it touches all of southwest Alaska and much of the new work being established by the Methodists along the Alaskan Peninsula, Shumigan Islands and Bristol Bay is building on the foundations already made through the Home, therefore we recommend the complete co-operation of the Woman's Home Missionary Society of the Methodist Episcopal Church and the Board of Home Missions and Church Extension.

2. That the Alaska Mission of the Methodist Episcopal Church (1377-2-1) be made effective by being called in Annual Session (1218-1) (1936 Discipline of the Methodist Episcopal Church) by Bishop of the Portland Area.

3. That a Field Worker be appointed for said Mission.

4. That the Methodist Mission Boat be stationed at Seward to complete the co-operation between the Jesse Lee Home and the Methodist Churches from Valdez to Unalaska.

5. That a Presbyterian Missionary at Large be appointed.

6. That the closest co-operation possible be maintained between all Mission Schools, Hospitals, Homes and the local pastors.

7. That the territories in this area be divided among the respective Denominations as follows:

A. METHODIST: All the Kenai Peninsula south of Turnagain Arm, the Alaska peninsula south and west of Tyonek, including Tyonek, together with that portion of the Third Division adjacent to Bristol Bay, the Aleutian and Shumigan Islands and joint operation with the Congregational Church at Valdez and Ellamar.

B. PRESBYTERIAN: All the area east of Ellamar to the boundary of the Third Division, north to the divide of the Yukon and Copper River watershed, all the area north of Turnagain Arm tributary to the Alaska Railroad to Fairbanks and the area along the Steese Highway to the Yukon River.

C. BAPTIST: Kodiak and Afognak Islands.

D. CONGREGATIONAL: Joint operation with the Methodists at Valdez and Ellamar.

E. It is recommended that each denomination listed be responsible for the territory suggested but that any agreement made in regards to National Comity by the Home Missions Council be strictly adhered to.

8. That the Mission Boards of Co-operating churches be requested to aid in travel to and from the meeting of the conference.

9. That the Boards of the Methodist and Presbyterian Churches be requested to aid financially and otherwise in the conduct of a young peoples summer conference or institute in this area.

10. That the Temperance situation in Alaska needs the attention of the great Missions Boards of the churches. We strive almost in vain to uplift the people through Missionary efforts if we fail to grapple with the liquor situation. We are looking to our Executive Committee to lead us in Coordinating all the forces of the Home Mission Council and the Boards of the Churches and all other interested organizations.

11. We express our gratitude for the spirit of Christian Co-operation among the pastors and missionaries on the field and for the fine fellowship achieved at this conference. We are chagrined to admit our sorrow and disappointment that this same spirit of fellowship and co-operation does not always seem to exist between our Boards and we pray, that because of the heartbreaking needs of the field that all concerned forget past differences and move forward together as one in hope and fellowship for Christian Alaska.

NOTE: As the Rev. Riley, Baptist minister at Kodiak was not able to be with us we did not include a resolution concerning their Mission work to the Baptist Board. We hope and pray however, that their plans for intensive work might be immediately realized for the whole Kodiak Island group.

Methodist Territory:

All the Kenai Peninsula South of Turnigan Arm-
Portage on the Alaska R.R. is where the R.R. comes
to join the main line, coming out of Whittier. By
this map it lies north of the water course that
divides the Kenai Peninsula from the main-land of
Alaska or Alaska Peninsula. Hence, whatever might
have been in the mind of the ministers, and Whittier
was little thought of in those days. Portage North on
the Alaska R.R. should belong to the Presbyterians.
Whittier feeds into Portage, therefore, Whittier
should be considered our work. "A bird in the hand
is worth two in the bush." We worked it, they did
not. - B.J.B.

H. L. WOOD
SUPERINTENDENT

TELEPHONE 241

JUL 31 1944
MYRTLE M. WOOD
SECRETARY AND TREASURER

Alaska Mission of Seventh-Day Adventists

101 EAST SECOND STREET
P. O. BOX 2841
JUNEAU, ALASKA

JULY 24TH 1944

2/3/44
Copy sent J.C.J.

J. EARL JACKMAN
156 FIFTH AVE
NEW YORK 10 NY.

DEAR MR JACKMAN;

I JUST RETURNED HOME THIS WEEK FROM A TEN WEEKS FLIGHT
THROUGHOUT THE TERRITORY. DURING THIS TIME I FLEW 11,720
MILES AND VISITED MANY INTERESTING PLACES WHERE WE HAD
MISSION INTERESTS.

I TOLD YOU I PLANNED TO VISIT GAMBELL AND THIS IT DID.
I LEFT THE MISSION PLANE AT NOME AND FLEW OVER THERE WITH A
TRIMOTOR FORD OPERATED BY THE STAR AIRWAYS. THEY PROMISED TO
MAKE ANOTHER TRIP OVER THERE IN A WEEK AND THUS I COULD RETURN.
HOWEVER THEY NEVER RETURNED AND I WAS STUCK THERE FOUR WEEKS.
WOULD HAVE BEEN THERE YET HAD IT NOT BEEN FOR A COASTGUARD
PATROL BOAT CAME ALONG AND TOOK ME BACK TO NOME.

YOUR SOCIETY HAVE A GOOD WORK AT GAMBELL AND SOVOONGA
AND ALTHOUGH PERCY POLLOCK WAS IN NOME ON VACATION WHILE I
WAS AT GAMBELL, I DID NOT HOLD ANY PUBLIC MEETINGS NOR INVITE
ANY OF THE VILLAGERS TO THE PRIVATE BIBLE STUDIES HELD IN A
HOME OF ONE OF THE ESKIMOS WHO HAS ACCEPTED THE ADVENTIST FAITH.

THUS NO EFFORT WAS MADE TO EXPAND OUR WORK IN THAT PLACE.
THERE ARE ONLY A VERY SMALL GROUP OF PERSONS TWELVE TO BE EXACT
WHO OBSERVE THE SEVENTH-DAY SABBATH. THESE FEW WOULD LIKE TO
HAVE A SMALL CHAPEL TO WORSHIP IN, BUT I PUT IT UP TO THEM TO
FURNISH HALF OF THE MONEY FOR SUCH A STRUCTURE AND WILL WAIT
THE RESULT. THERE CERTAINLY SHOULD BE NO COMPETITION DEVELOPE
TO CAUSE FRICTION. I HOPE NOT.

AT SOVOONGA I VISITED MISS MARTIN AND TOLD HER HOW I
HAD REFRAINED FROM HOLDING ANY PUBLIC MEETINGS AND THIS SEEMED
TO GREATLY RELIEVE HER MIND. SHE WAS AFRAID THAT IN THE ABSENCE
OF THE LOCAL MISSIONARY I WOULD HOLD PUBLIC MEETINGS AND GET THE
WHOLE VILLAGE STURRED UP ON THE MATTER OF RELIGIOUS DIFFERENCES.

I WAS TOLD THAT MR YULE HAD BAPTISED 450 AT GAMBELL AND
SOVOONGA AND I COULD SEE THAT YOU HAD A LARGE FOLLOWING IN BOTH
PLACES.

|| I JUST RECEIVED WORD FROM MR BROWN IN CRAIG THAT YOUR
OFFICE HAD ADVISED HIM THAT YOU DESIRED TO SELL THE CRAIG PROPERTY
AND WANTED TO KNOW IF WE WERE STILL INTERESTED IN IT. WE ARE
INTERESTED IN BUYING IT ONLY THAT A PROTESTANT WORK MAY BE
CONTINUED THERE AND IF THERE IS NO OPPOSITION BY YOUR PEOPLE
WHO LIVE THERE. IF YOU WOULD LIKE TO SELL IT TO US LET US KNOW.

VERY SINCERELY YOURS

J. L. Wood
H. L. Wood

Copy filed in Gray Folder also

*Sale
7-day Adventist Folder*

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

TO Mr. L. H. Tribus
FROM Unit of Work in Alaska - Miss Koerner
RE:

DATE August 29, 1944

We understand that you have been in correspondence with a Mr. Brown in reference to the sale of the Craig property in Alaska. In a letter just received from Mr. Jackman from the field he writes:

*Col. in
Tribus' office
dated May 1944*

"CHECK ON THE MATTER OF THE CRAIG CHURCH IN H.L.WOOD'S LETTER WITH MR. TRIBUS' OFFICE. THIS CHURCH IS NOT FOR SALE. TRY TO TRACE THE COMMUNICATION TO MR. BROWN IN CRAIG. ASK MR. TRIBUS' OFFICE NEVER TO CONSIDER OR TO CORRESPOND WITH ANYONE ABOUT THE SALE OF ANY PROPERTY WITH WHICH WE ARE CONCERNED WITHOUT FIRST CONSULTING US."

*re Craig
property
Mr. Brown.*

The Mr. Wood referred to above is the Seventh-Day Adventist superintendent who has written to Mr. Jackman that they are interested in buying the Craig property. Mr. Jackman has written to Mr. wood assuring him that THE PEOPLE DO NOT WANT THE CHURCH TO BE SOLD TO ANYONE. Our Board is planning to resume services in the Craig church again this Fall. In March 1944 Mr. Jackman wrote to the Craig people assuring them that their Church and property would not be sold.

Will you please make note of the above on your records for future reference? Thank you.

Unit of Work in Alaska
per F

*Take
To Day Adventist
Folder*

August 30, 1944

VIA AIRMAIL

The Rev. H. L. Wood
101 East Second Street
P.O. Box 2641
Juneau, Alaska

My dear Pastor Wood:

Thank you for your letter of July twenty-fourth which has been forwarded to me on a field trip. I appreciated your courtesy and thoughtfulness in writing me.

Rumors had been coming to me about your visit to Gambell and they gave me some concern. It appeared that you were making the most of the absence of our minister there and were seeking to draw the Eskimos away from the Church which has pioneered among them and brought the message of Christ to them. I began to wonder, if these rumors were true, which kind of Christianity you believed and practiced. Your letter reassured me and increased my confidence in you and your program. No one, of us, even though we have the only protestant work in a community has any right or power to tell people what they must believe or when they must worship but certainly we must avoid competition when there is so much that needs to be done for those who do not know Christ.

I have been in contact with the people in the Craig Church and we are planning to resume services there this Fall. Our worker at Klawock held services for them during June and the people have raised money to repair the Church. The people do not want the Church to be sold to anyone.

Thanking you again for your letter and wishing you rich blessings,
I am

Sincerely yours,

J. Earl Jackson, Secretary
Unit of Work in Alaska

JEJ:FK



NEWS



1/24/1947

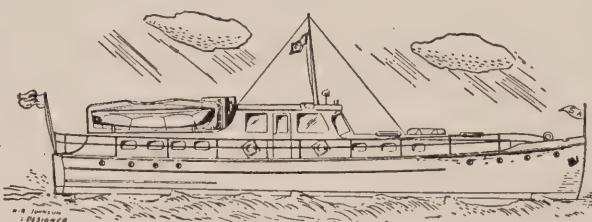
★ ALASKA MISSIONARY BOAT ★

CAMPAIGN PROGRESSING

• There is great interest being shown in the "Alaska Missionary Boat" project throughout the West and among the native comrades of Alaska. Brig. C. O. Taylor, Alaska Divisional Commander, tells of a special gift of \$50 by the Hoonah Corps Home League. "Considering the circumstances of the comrades there," he says, "this means a real sacrifice. I hope that whatever amounts are raised by young people in the Territory, such efforts will be a direct expression of their missionary zeal. I would feel very badly if I thought anything was given under compulsion. As a corps officer of many years' standing, I am aware of the constant demands made upon the corps; therefore, my feelings are torn between the consciousness of added burdens to the corps' program and the great need we face in carrying on our missionary work in Alaska.

"We have a good work among the native Indian people, but if this work is to survive we must do more, especially for the young people. Other religious groups are making a bid for our people. When I observe the missionary enterprise and efforts of these groups, I begin to wonder if we have failed in creating a true missionary spirit among our comrades and adherents. I am hoping that this project might provide a stimulus in creating a definite responsibility to the missionary work of The Salvation Army."

orps has past year
ing officer.
Mrs. Helen
according to
y, men begin
erviewed and
rom business
ment. All are
n addition to
ive spiritual
with God can
es and help
ir hearts by



Designer's conception of how boat will look.

nted out
ished
leep-
1,844
youth
were
visits,
stmas
lence
1 re-
last

The Young People's Department of the Territory, THE WAR CRY and THE YOUNG SOLDIER, who are jointly sponsoring the project, are pleased to report that the Missionary Boat fund is steadily mounting. Even with only partial returns in, more than \$3,000 has already been accounted for. With the new year it is expected that all Divisions and Departments will begin reporting their achievements. The objective of the appeal is to raise \$20,000 for the purchase of a Missionary Boat with which to ply Alaskan waters in Salvation Army service to native peoples. *Have you made your contribution?*

'SEA-GOING CORPS CADETS'

• WRANGELL, Alaska—The first annual councils for "sea-going Corps Cadets" (voyaging in a borrowed boat) were conducted by Adjt. H. Lorenzen, Divisional Young People's Secretary, assisted by Corps Cadet Guardian and Mrs. Bob Martin of Kake. Major Koerner and Capt. Merrill were the leaders, and representatives attended from Kake, Petersburg, Wrangell Institute and Wrangell Corps. The theme of the councils was "Christ, My Pilot," using the chorus, "Christ Shall My Pilot Be," for a theme. Other songs and messages pertaining to the sea were included.

The first council session was led by Adjt. Lorenzen, who awarded certificates for the "A" Course of Corps Cadetship. Corps Cadet Guardian Martin led the second session, which included a Bible treasure hunt and quiz, led by Capt. Merrill, in which all the young people participated.

On Saturday night a musical festival and Scripture memory contest were held. Judges for the contest were Z. M. Bradford, Wrangell Advisory Board; Herbert Bradley, Alaska Native Brotherhood, and George Murray, Presbyterian Church. Winners were Verna Williams (Kake Corps) and Alice Williams (Kake) of Wrangell Institute and Charles DeWitt (Wrangell) who tied for second place.

Following the message by Guardian Martin, a number of young people knelt at the cross, signifying their desire for a closer walk

ma,

with God. The Sunday services commenced with a 10 o'clock morning prayer-meeting, after which delegates went on a march through a residential section of Wrangell. A holiness meeting followed.

Delegates from Kake and Petersburg returned home by boat and plane. As the boats were leaving the harbor, the young people of Wrangell and Wrangell Institute stood on the dock and sang the theme chorus, "Christ Shall My Pilot Be," with those on the boats answering back in the same words.

Young people are looking forward to the time when the "Alaska Boat" (sponsored by the young people of the West) becomes a reality, and all the Corps Cadets of the Division may gather in Council.

Thanks were given to the women of the Alaska Native Sisterhood and the Home League for preparing and serving meals to delegates.

youngs
so wel'
let him

• W
expe
they
mon
with
juni
to u
galo
were
mail
clud
also
gam
jour

• T
psy
wor
and
Girl
par
neu
typ
stri
recre
for w
there
were n
Wars a
clubs an
interest
of the w
associated
stockpile o
supply the r
ciation for s
a simple car

★ 1947 MUSIC COMPETITION ★

FOR OFFICERS AND SOLDIERS OF WESTERN TERRITORY

- The Territorial Music Director, Brigadier William Broughton, announces the 1947 Music Competition. Manuscripts are to be submitted by February 15, 1947, addressed to Brig. Broughton, 101 Valencia, San Francisco 3, Calif. Manuscripts should not bear name, but a sealed envelope containing composer's name, address and corps, should be attached to composition. Write on one side of paper only.

MARCHES

- Marches should contain introduction, first strain, second (or bass solo) introduction to trio. Repetition of trio optional (in which case a short episode may be added). Marches are to be confined to 100 measures for six-eight or two-four time, and 50 measures for four-four time, employing a suitable, well-known chorus.

SELECTIONS

- Selections of any kind are desired—a short meditation on a given theme, of five-minutes' duration, a combination of Army songs with episodic work, etc., of original matter, cornet solo or duet with band accompaniment.

INSTRUMENTATION

- Music is to be composed for first and second cornet, first and second horn, first and second trombone or baritone, euphonium, Eb bass, Bb bass, drums. Full score required on all entries.

VOCAL SECTION

- Contestants may submit an original solo or a composition suitable for songsters, or a wedding song, or a new melody to "We'll all shout hallelujah!" (Song Book, 305), or an original work not to exceed four minutes in performance.

PRIZES

- For marches: First prize, \$25; second prize, \$15; third prize, \$10. For selections: First prize, \$25; second prize, \$15; third prize, \$10. For vocal section: First prize, \$25; second prize, \$15; third prize, \$10. Decisions of the judges will be final. In case of tie, duplicate prizes will be awarded.

• If anyone
service into
reports of 1
days whe
come in v
plastic sr
director
sent ho
ance.
One
frien
they
coura

★ USO SERVICE ★

- *The Salvation Army continues to serve military personnel in several West Coast clubs, from whose reports these highlights are taken.—EDITOR*

TEEN-AGERS AT VESPERS

- One of the finest Sunday evening vesper programs on record was given in the San Francisco club by the a capella choir of the Mission High School, an ensemble of 80 voices. The boys in black gowns and the girls in yellow presented an inspiring picture. Choral numbers and solos both sacred and secular were enthusiastically received by some 600 service men and women. On another occasion, the Lowell High School chorus gave a splendid program. Following both events, the community "sings" around the piano were thrilling in size and volume. The appearance in the club of these fine groups of young people proved to be an excellent way of tying in the club's work with community interests. Young people from dramatic schools frequently appear on the club programs, and servicemen seem particularly to enjoy talented

Bl
Mi
Mc
rec

1947



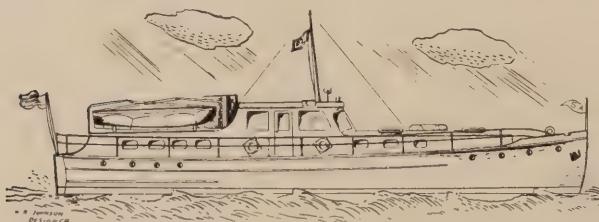
INTERVIEW in Seattle, Wash., had Dick Kepplinger boasting Major B. Ellison's Men's Social Service Center's drive for discarded toys. Said Kepplinger: "The Salvation Army is a very important part of our town."

* ALASKA MISSIONARY BOAT *

• The fund steadily mounts in this appealing "Missionary Boat for Alaska" venture, in which Salvation Army youth are striving for an objective of \$20,000—for the purchase of an Army boat to ply Alaskan waters in the Army's never-ending effort to carry Christ's Gospel to the unchurched. Latest individual donors are Col. and Mrs. Post (R), who sent a personal check for \$100 with this message:

"We desire to contribute to the 'Missionary Boat for Alaska' fund. From what we have heard of the work in Alaska, this boat is not only a good thing but it is an absolute necessity for the preaching of the Gospel in out-of-the-way places. May it prove to be a great and effective agency for the saving of souls." Col. Post is a pioneer California Salvationist and was Chief Secretary of the Western Territory before his retirement from active service.

And up at the Lytton, California, Home and School, boys and girls got behind the boat venture to the tune of \$55—personal contributions to what they believe to be a worthy cause. That is the delightful thing about this project; it belongs to youth and is intended to primarily benefit youth—the young people of the Alaska Division. The boat, among its other tasks, will be used to carry groups of young people to central points for special rallies and evangelistic services. Just now, facilities are very limited, and young people here in the West who almost take for granted the corner bus and the down-town street-car have sensed the need to help their Northern comrades.



Designer's conception of how boat will look.

BACKGROUND TO ALASKA'S CHRISTIANITY

• "In the native language of my people," writes Sergt.-Major Bacon of Juneau, "there is no explanation of the Holy Spirit. Yet many have been converted and have remained true to their Savior and to The Salvation Army. Backwardness and fear have largely kept the people from getting and keeping true salvation. But today most of our people read and write, and in the churches and The Salvation Army, services are conducted in English most of the time. But not more than 15 years ago there had to be interpreters, even in the Sunday schools. It is a miracle, indeed, today to see young people coming forward to seek the Savior and forgiveness. Today we stand between the old and the new, with courage high, and faces bright and shining with the love of Him who is mighty to save."

"To know the young people of Alaska is to love them. There are no others quite like them. The Salvation Army officers who have been among us, now and in the past, are making the way smooth for the children of our native Thlingets. Even a

few words, said effectively, have gone out and found root. Through the pages of THE WAR CRY, we native Salvationists wish to send our greetings to those officers, past and present, who have helped us. May the blessing of God be upon them!"

YEAR'S END

COMMISSIONER MEETS HEADQUARTERS' STAFF

• SAN FRANCISCO, Calif.—In a year-end meeting with Departmental Heads and Bay Area Divisional Commanders, Lt.-Commissioner W. H. Barrett reviewed the year's accomplishments and outlined some objectives for 1947. Touching briefly on the Commissioners' Conference in New York City last month, he announced that \$20,000 had been allocated by National Headquarters for a re-building of Army property in Manila, and that pledges had been made by the Eastern Territory, (\$6,000) and the Central Territory, (\$4,000) toward the annual budget of Salvation Army work in the Philippines.

The Chief Secretary, Col. T. B. Laurie, read General Orsborn's manifesto announcing the 1947 "Fighting Faith" Crusade, a worldwide spiritual offensive, as recently published in THE WAR CRY.

The Commissioner, in addressing the executive officers of Territorial Headquarters, called upon them to be the "pace-setters for the field and examples of true Salvationism." Touching briefly on Salvation Army history in the United States, he said that in 66 years the Army has progressed from a small group of seven women officers led by Commissioner Railton to its present eminent position, in which some 5,000 officers are in full-time service. "From a close perspective we see the faults, but we must recognize, too, the remarkable growth of the Army and help continue that progress in years ahead," the Territorial Commander said.

He reported on the action taken by the "Fighting Faith" Crusade planning committee, convened in San Francisco by Lt.-Col. P. L. DeBevoise, Field Secretary, and concluded with an outline of his hopes for Salvation Army achievement during 1947: "Evangelism in action, courage to do the unusual, more open-air fighting, maintenance by the individual Salvationist of the spiritual glow, and a true response to the Divine urge within us." Mrs. Lt.-Commissioner Barrett made the closing prayer.—D. P.

FIREMEN AID ARMY'S CHRISTMAS EFFORT

• The firemen of many American cities have traditionally helped The Salvation Army share the great Christmas load, particularly in the toy-repair field, in which these stalwarts have developed a real proficiency. In Fort Collins, Colo., this year, the men of the fire department prepared more than 500 attractive toys for needy children. When the toys were finished, they were presented to Judge Fisher, Salvation Army Advisory Board chairman, and Chief Kelly, another Board member. The work was done by Chief Treadwell, Fire Department, and his men. Other civic co-operation came from the men of Kiwanis, Optimist, Rotary and the Elks' Club, who helped The Salvation Army in Fort Collins realize its objective of \$1,000 for Christmas aid within 10 days.—Major Leona Johns

YOUNG SALVATIONISTS SERVE

• YAKIMA, Wash.—A Youth for Christ Board of Directors elected by more than 30 Yakima valley churches includes Capt. O. Taylor and Bandsman Burt Stack.—*The Appleland Bulletin*



CHILDREN OF ALASKA joined in joyous Yuletide celebration. This group is at Anchorage.—Adjt. H. Clark. U.S. ARMY PHOTO

home in Grass Valley, where the party began at eight in the morning with games and toys, singing and laughter. A lovely Christmas dinner was served to the children. At one o'clock they went home loaded with gifts, fruit and candy.—*Capt. Lucille Norman*

★ INSTITUTIONAL CHRISTMAS ★

• Christmas, the Salvation Army brand, came in abundant measure to servicemen at all Service Clubs in the Western Territory. Salvation Army-operated USO Clubs held a gracious open house, with all the holiday trimmings, and sent scores of servicemen into home circles for the Christmas observance.—*Major H. Koerner*

What went on in The Salvation Army's maternity homes and hospitals? Just about everything that can be done to scare away the bugaboo of homesickness; the tree and trimmings, gifts for all—even for the babies, who got the customary rattles and toys, or perhaps a new pair of bootees. Mostly the patients helped trim their own trees. There were Christmas entertainments and carol sings, the bounteous turkey dinners—and never a chance, thanks to an alert and sympathetic staff, for young women to go off alone "for a good cry"—as lonely women tend to do at such times. It isn't any fun to be away from home at Christmastime, and for hundreds of girls in Booth Memorial Hospitals this was their first such holiday. Not a happy picture, but there was sadness in the homes from which they came, too. That is why Salvation Army staffs had to put that "plus" factor into their Christmas work. It was their pleasure—for rewards were great when they saw the light of hope eternal in the eyes of the hundreds of young women whom they serve.—*Brig. Ruth Pagan*

Men's Social Service Centers throughout the West provided gala Christmas dinners for their guests, complete with turkey, gifts around the tree, Christian fellowship, and a chance to unlimber tenors and basses in the joyous carols. In addition, many centers provided dinners for homeless men.—*Lt.-Col. S. Cooke*

★ 1947 MUSIC COMPETITION ★

FOR OFFICERS AND SOLDIERS OF WESTERN TERRITORY

• The Territorial Music Director, Brigadier William Broughton, announces the 1947 Music Competition. Manuscripts are to be submitted by February 15, 1947, addressed to Brig. Broughton, 101 Valencia, San Francisco 3, Calif. Manuscripts should not bear name, but a sealed envelope, containing composer's name, address and corps, should be attached to composition. Write on one side of paper only.

MARCHES

• Marches should contain introduction, first strain, second (or bass solo) introduction to trio. Repetition of trio optional (in which case a short episode may be added). Marches are to be confined to 100 measures for six-eight or two-four time, and 50 measures for four-four time, employing a suitable, well-known chorus.

SELECTIONS

• Selections of any kind are desired—a short meditation on a given theme, of five minutes' duration, a combination of Army

songs with episodic work, etc., of original matter, cornet solo or duet with band accompaniment.

INSTRUMENTATION

• Music is to be composed for first and second cornet, first and second horn, first and second trombone or baritone, euphonium, Eb bass, Bb bass, drums. Full score required on all entries.

VOCAL SECTION

• Contestants may submit an original solo or a composition suitable for songsters, or a wedding song, or a new melody to "We'll all shout hallelujah!" (Song Book, 305), or an original work not to exceed four minutes in performance.

PRIZES

• For marches: First prize, \$25; second prize, \$15; third prize, \$10. For selections: First prize, \$25; second prize, \$15; third prize, \$10. For vocal section: First prize, \$25; second prize, \$15; third prize, \$10. Decisions of the judges will be final. In case of tie, duplicate prizes will be awarded.

CORPS CADET RALLY

• LA GRANDE, Ore.—Corps Cadets from Baker united with those of the corps here for a rally and dinner-meeting; dinner was furnished by the Home League. The Corps Cadets also took part in the public meeting.—*Y. P. Reflector*

MISSIONARY ENTERPRISE

• The work of The Salvation Army in the Northern India Territory has the charm of variety. Missionary enterprise appeals to the crowds who listen to the Gospel message in village, settlement and institution.—*The 1946 Year Book*

RED SHIELD SERVICES

• Greater demands than ever have been made on Northern India Red Shield services this year, and some of the centers, including Bareilly, have had to be enlarged. Servicemen have been entertained at the corps, and the efforts of the officers to make the lives of overseas friends a little more cheerful and safe have been appreciated by loved ones at home.—*The 1946 Year Book*

LOANED TO THE MILITARY

• The loan of a Salvation Army Hospital in Northern India to the military for the exclusive use of Indian troops has proved of great benefit to thousands of boys far removed from their native provinces.—*The 1946 Year Book*

'YOUTH YEAR' CAMPAIGN

• The "Youth Year" Campaign in New Zealand revealed advances in every section of Salvation Army work; nearly 100 additional units being added—mainly Torchbearer groups, youth music companies, Corps Cadet brigades and gynmasia—were inaugurated. The results of the talent quests were surprisingly satisfactory, and large young people's fellowship camps proved successful. "Leadership Year" is an appeal for young men and women to prepare hearts, minds and spirits for postwar demands.—*The 1946 Year Book*

YOUTH LEADERS MEET

• ONTARIO, Calif.—Guard Leaders attended a meeting of Guard and Sunbeam Leaders conducted by Capt. Minnie Belle Shennan, Territorial Guard Director, in Whittier, California.—*Euclid Tidings*



CAROLERS of Oakland Citadel, Calif., who gave cantata and sang at Booth Memorial Hospital, under leadership of Les Larsen. Divisional leaders, Brig. and Mrs. Brewer, at right.—*Major and Mrs. West*.



"OVER EIGHTY" is Salvationist J. H. Tabor (center), Aberdeen, Wash., shown with Lt.-Commissioner Barrett, Brig. Johnstone.

THE DOCTRINES OF THE SALVATION ARMY

The following are the principal Doctrines held and taught by The Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:

1. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

3. We believe that there are Three Persons in the God-head - the Father, the Son and the Holy Ghost - undivided in essence, co-equal in power and glory, and the only proper object of religious worship.

4. We believe that in the person of Jesus Christ the Divine and Human natures are united, so that He is truly and properly God, and truly and properly man.

5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.

9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.

10. We believe that it is the privilege of all believers to be 'wholly sanctified' and that 'the whole spirit, and soul, and body' may be 'preserved blameless unto the coming of our Lord

Jesus Christ.' That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

*Cal. year
in the file*

THE SALVATION ARMY
120 W. 14TH ST.,
New York City.

COPY

From the Office of the
National Secretary.

Dec. 24th, 1921.

Mr. James Riddick Laughton,
Pastor, Grace M.E. Church,
South Cambridge, Md.

Dear Sir,

The Salvation Army is no more a church now than it has ever been nor is it any less a church than it has ever been.

No action of the Salvation Army since the war has in any sense whatever changed it organically.

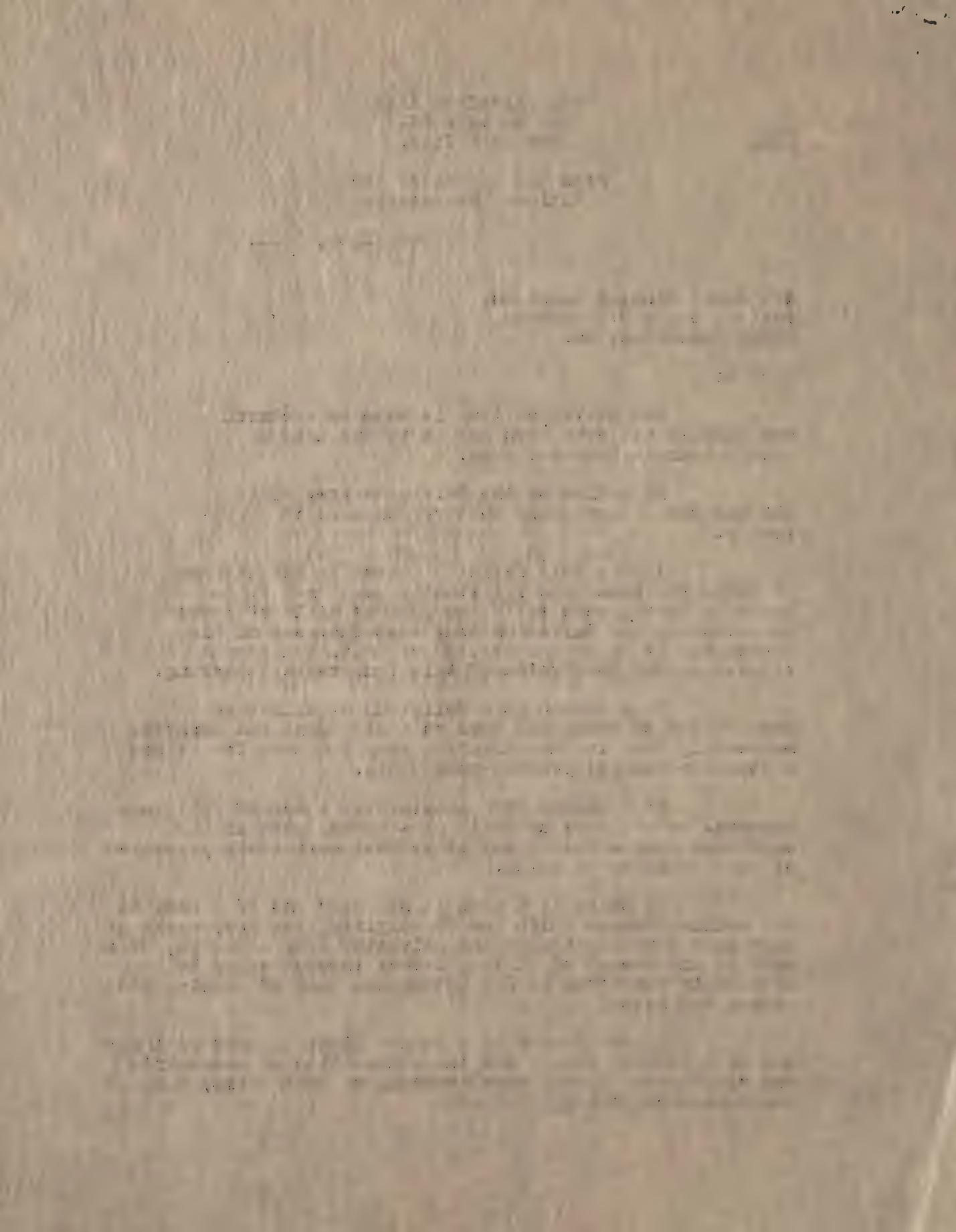
If the Holy Catholic Church is constituted of those who have been spiritually quickened by God the Holy Spirit then it is the earnest claim of those constituting the Salvation Army that they are of His Church for it is characteristic of Salvationists to rejoice in the possession of this fundamental blessing.

If a Church is a Religious Organization constituted of those who form an independent and separate membership then is the Salvation Army a Church for it has a separate and independent membership.

If a Church is a people with a body of religious doctrine or articles of faith or a creed, then is the Salvation Army a Church for it is most definitely possessed of such articles of faith.

If Christ's Church is His Body and if a body is the medium through which the Personality, the Ego, works or expresses Himself, then is the Salvation Army a Church, or a part of the Church of Christ, a body through which He graciously functions in His unchanging task of seeking and saving the lost.

If the Church is a people distinguished by their use of a certain ritual and the celebration of sacraments and ordinances (in the usual meaning of such terms) then is the Salvation Army not a Church.



- 2 -

Thank you for the friendly inquiry and the
reply will, I trust, prove to be adequate to your need.

With every good wish.

Very truly yours,

(Sgd.) W. F. JENKINS
COLONEL
National Secretary.

COPY

THE DOCTRINES OF THE SALVATION ARMY

6/30/47

The following are the principal Doctrines held and taught by The Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:

1. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.
3. We believe that there are Three Persons in the God-head - the Father, the Son and the Holy Ghost - undivided in essence, co-equal in power and glory, and the only proper object of religious worship.
4. We believe that in the person of Jesus Christ the Divine and Human natures are united, so that He is truly and properly God, and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.
9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.
10. We believe that it is the privilege of all believers to be 'wholly sanctified' and that 'the whole spirit, and soul, and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ'. That is to say, we believe that after conversion there remain in the heart of the believer ^{these evil tendencies can be entirely taken away by} inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.
11. We believe in the immortality of the soul; in the resurrection of the body, in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Received from: Ernest I. Pugmire,
National Commander
Salvation Army
120-130 West 14th Street
New York, N.Y.

Sent to: Dr. J. Earl Jackman, Secretary
Unit of Work in Alaska
156 Fifth Avenue
New York 10, N.Y.

COPY

THE SALVATION ARMY
120 W. 14th St.,
New York City

From the Office of the
National Secretary.

Dec. 24th, 1921

Mr. James Riddick Laughton

Pastor, Grace M.E. Church

South Cambridge, Md.

Dear Sir,

The Salvation Army is no more a church now that it has ever been nor is it any less a church than it has ever been.

No action of the Salvation Army since the war has in any sense whatever changed it organically.

If the Holy Catholic Church is constituted of those who have been spiritually quickened by God the Holy Spirit then it is the earnest claim of those constituting the Salvation Army that they are of His Church for it is characteristic of Salvationists to rejoice in the possession of this fundamental blessing.

If a Church is a Religious Organization constituted of those who form an independent and separate membership then is the Salvation Army a Church for it has a separate and independent membership.

If a Church is a people with a body of religious doctrine or articles of faith or a creed, then is the Salvation Army a Church for it is most definitely possessed of such articles of faith.

If Christ's Church is His Body and if a body is the medium through which the Personality, the Ego, works or expresses Himself, then is the Salvation Army a Church, or a part of the Church of Christ, a body through which He graciously functions in His unchanging task of seeking and saving the lost.

If the Church is a people distinguished by their use of a certain ritual and the celebration of sacraments and ordinances (in the usual meaning of such terms) then is the Salvation Army not a Church.

Thank you for the friendly inquiry and the reply will, I trust, prove to be adequate to your need.

With every good wish.

Very truly yours,

(signed) W.F.JENKINS, COLONEL

Through Unit of Work in Alaska

National Secretary

Board of National Missions Pby. Ch. U.S.A.

June 30, 1947

FK

Ernest I. Pugnaire
National Commander

THE SALVATION ARMY
William Booth, Founder

NATIONAL HEADQUARTERS
120-130 West Fourteenth Street
New York, N. Y.

6/29/47

Dr. J. Earl Jackman,
Board of National Missions
Presbyterian Church U. S. A.
156 Fifth Avenue,
New York 10, N. Y.

Dear Dr. Jackman,

I feel our discussion today was helpful and I appreciated your kindly attitude in the whole matter.

I am attaching hereto statement of our Salvation Army Doctrines and also copy of the letter I quoted dealing with our status as a church.

Yours faithfully,

Ernest I. Pugnaire

THE DOCTRINES OF THE SALVATION ARMY

The following are the principal Doctrines held and taught by the Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:

1. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.
3. We believe that there are Three Persons in the God-head - the Father, the Son and the Holy Ghost - undivided in essence, co-equal in power and glory, and the only proper object of religious worship.
4. We believe that in the person of Jesus Christ the Divine and Human natures are united, so that He is truly and properly God, and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.
9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.
10. We believe that it is the privilege of all believers to be 'wholly sanctified' and that 'the whole spirit, and soul, and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ'. That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Received from: Ernest I. Pugmire,

National Commander

Salvation Army

120-130 West 11th Street

New York, N. Y.

Sent to: Dr. J. Earl Jackman, Secretary

Unit of Work in Alaska

156 Fifth Avenue

New York 10, N.Y.

THE SALVATION ARMY
120 W. 14th St.,
New York City

From the office of the
National Secretary

Dec. 24th, 1921

Mr. James Riddick Laughton
Pastor, Grace M. E. Church
South Dambridge, Md.

Dear Sir,

The Salvation Army is no more a church now than it has ever been nor is it any less a church than it has ever been.

No action of the Salvation Army since the war has in any sense whatever changed it organically.

If the Holy Catholic Church is constituted of those who have been spiritually quickened by God the Holy Spirit then it is the earnest claim of those constituting the Salvation Army that they are of His Church for it is characteristic of Salvationists to rejoice in the possession of this fundamental blessing.

If a Church is a Religious Organization constituted of those who form an independent and separate membership then is the Salvation Army a Church for it has a separate and independent membership.

If a Church is a people with a body of religious doctrine or articles of faith or a creed, then is the Salvation Army a Church for it is most definitely possessed of such articles of faith.

If Christ's Church is His Body and if a body is the medium through which the Personality, the Ego, works or expresses Himself, then is the Salvation Army a Church, or a part of the Church of Christ, a body through which he graciously functions in His unchanging task of seeking and saving the lost.

If the Church is a people distinguished by their use of a certain ritual and the celebration of sacraments and ordinances (in the usual meaning of such terms) then is the Salvation Army not a Church.

Thank you for the friendly inquiry and the reply will, I trust, prove to be adequate to your need.

Very truly yours,

(signed) W.F. JENKINS, COLONEL
National Secretary

Through Unit of Work in Alaska

Board of National Missions Pby. Ch. U.S.A.

JUN 27 1947



ALBERT ORSBORN
GENERAL

ERNEST I. PUGMIRE
NATIONAL COMMANDER

PERMIT FILE
OFFICE OF
THE
NATIONAL COMMANDER

THE SALVATION ARMY

WILLIAM BOOTH, FOUNDER

NATIONAL HEADQUARTERS
120-130 WEST FOURTEENTH STREET
NEW YORK, N.Y.

Tel

✓
Jackman

June 25, 1947.

Dr. J. Earl Jackman,
Board of National Missions
Presbyterian Church U.S.A.,
156 Fifth Avenue,
New York 10, N.Y.

Dear Dr. Jackman,

I feel our discussion today was helpful
and I appreciated your kindly attitude in the
whole matter.

I am attaching hereto statement of our
Salvation Army Doctrines and also copy of the
letter I quoted dealing with our status as a church.

Yours faithfully,

C. Pugmire

(present at conference referred to in above letter.)
Conf. Dr. Covert's office:

Dr. Samuel Cartt Chairman - Federal Council.
Rev. Don. Pieletich Secretary - Home Missions Council.
Bishop Sterrett. This church.
Dr. Reinartz Lutheran Church.
Rev. Lincoln Wadsworth. No. Baptist.
Dr. Thomas Tripp Congregational Christian.
Commander Pugmire Salvation Army.
Colonel ~~Darby~~ Salvation Army.
Dr. J. Earl Jackman Presbyterian & Clr. Alaska Com. Home Miss. Council.

6/25/47

NOTES ON THE JOINT CONSULTATION
OF THE FEDERAL COUNCIL, HOME MISSIONS COUNCIL AND THE SALVATION ARMY
June 25, 1947

Those Present:

Federal Council - Dr. Samuel McCrea Cavert
Bishop Frank W. Sterrett
Dr. F. Eppling Reinarts

Home Missions Council -

Dr. Thomas Alfred Tripp
Dr. J. Earl Jackman
Mr. Lincoln Wadsworth
Mr. Don F. Pielstick

Salvation Army ; Commissioner E. I. Pugnaire
Col. George Darby

Dr. Cavert opened the discussion with a brief statement of the previous inquiry of the Salvation Army for membership in the Federal Council. This never was followed through. He stated that the Salvation Army seemed to operate in two capacities:

1. It operated as a church by the fact that it appointed chaplains to the military service, but also
2. It operated as a service agency by its membership in the U.S.O. This gives it a standing distinctive from other churches (or denominations).

Dr. Cavert pointed out that the present concern had arisen because of a recent visit of Home Missions Council executives to Alaska. Mr. Pielstick pointed out that the team visiting Alaska was made up of Dr. J. Earl Jackman of Presbyterian, U.S.A.; Dr. Earl R. Brown, Methodist; and Dr. Mark A. Dawson, of the Home Missions Council. While in Alaska they were confronted by Ministerial Associations seeking a definition of the status of the Salvation Army.

The Salvation Army wishes an exchange of membership, yet it feels free to use the members of the denominational churches on its committees and to solicit its financial support from the entire citizenry. Mr. Pielstick read the following excerpts from a letter to Dr. Dawson by Dr. George Dorey, Secretary of the Board of Home Missions of the United Church of Canada:

"With regard to your question about the Salvation Army, here in Canada they are recognized as a church. They have representation on the Canadian Council of Churches. As far as our experience goes it coincides with that action, that is to say, the Salvation Army is a competing church and if you were to get the views of the men of Newfoundland, they would say that this was more of a competitor - with all that that implies - than the Catholic Church."

Dr. Jackman said that there was serious competition between Presbyterian Churches and Salvation Army posts in Alaska. In some cases this competition has resulted in efforts to proselyte on each others membership. For the welfare of the Presbyterian Churches it seems essential that there should be a clarification as to whether the Salvation

is to be recognized as another church or a Christian agency.

Commissioner Pugnaire and Colonel Darby pointed out that the Salvation Army
theoretically has always been a church with a distinctive membership and Statement
of Belief. A member of the Salvation Army can not hold a dual membership in another
church. The ecclesiastical function and the social service is so closely related,
to the other, that it is often difficult to make the distinction. Theoretically,
funds solicited from the general community are to be used for social service and
for their evangelistic efforts. Bishop Sterrett said that he had looked upon the
Salvation Army as a service agency like the YMCA and YWCA. He had never once questioned
their Christian characteristics, but neither had he been familiar with the concept that
they performed the functions of a church.

It was pointed out that there was considerable parallel between the position held
by the Salvation Army and the Friends; the difference being that the Friends make
their general appeal in terms of the American Friends Service Committee, which is
a separate corporation, all funds and executive personnel being distinctive from
the Society of Friends Meeting. Commissioner Pugnaire read excerpts from the Salvation
Army Statement of Belief and also some statements on the clarification of the status
of the Salvation Army. He agreed to send copies of these to Dr. Gavett and Dr.
Ackman for their files.

Upon the thesis that the Salvation Army is a church, claiming all the prerogatives
of a church, the Statement of Belief will be studied by other church bodies and a
program of procedure and relationships will be worked out.

(These notes are made available through the office of Don F. Wielstick and are not
to be taken as having received either sanction or approval of the group in consulta-
tion).

Note: A second meeting of this group was never held so there was no opportunity to
read and approve these minutes. They were circulated to those in attendance and give
the essential points of the discussion except that there should be added a statement
by Commander Pugnaire that if they had to face a decision between abandoning their claim
to be a church and the loss of gifts from people in denominational churches they would
be forced to choose the loss of the gifts.

J. Earl Jackman, Secretary
Unit of Work in Alaska
Presbyterian Church U.S.A.
156 Fifth Avenue
New York 10, N.Y.

*As Associate
of the
Salvation Army*

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

June 20, 1947

The Rev. Wallace Farren, D.D., L.H.D.
The Anderson Building,
Philadelphia 1, Pa.

Dear Dr. Farren:

The Salvation Army is insisting that it is a church as well as being a Christian service program. In Alaska we are having considerable difficulty over this point, and we await your confirmation to clarify the situation.

On June 14th we had such a conference in Dr. Gavert's office in the Federal Council of Churches. As a result, the enclosed statement of belief of the Army has been sent to Mr. Gavert for signature so that it may be recognized as a church, and the question is raised whether we can legally give a letter from the Presbyterian Church to the Salvation Army. We would like to have a statement from you concerning this situation.

In addition to the enclosed statement, the Army commander said that they recognize baptism and the Lord's supper but do not believe they are essential so they do not practice them. Our principles are again for direction and the Commander of the Salvation Army has agreed they will have to abide by the definition of our denomination in this matter. An early reply will be appreciated.

Cordially yours,

Y

JEPK

Enc. 1 CC The Doctrines of the Salvation Army
CC Letter of 12/24/1941 from Col. Jenkins to Dr. Gavert.

J. Earl Jackson, Secretary
Unit of Work in Alaska

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York 10, N.Y.

June 30, 1947

The Rev. William Barrow Fugh, D.D.
510 Witherspoon Building
Philadelphia 7, Pa.

Dear Dr. Fugh:

The Salvation Army is insisting that it is a church as well as a Christian service program. In Alaska we are heavily considering objection over this point, and we asked for a conference to clarify the situation.

On June 29th we had such a conference in Dr. Gavert's office in the Federal Council of Churches. As a result, the enclosed statement of belief of the Army has been sent to us by Commander Capshaw. They want it to be recognized as a church, and the question is raised whether we can legally give a letter from the Presbyterian Church to the Salvation Army. We would like to have a statement from you clarifying this situation.

In addition to the enclosed statement, the Army Commander said that they recognize Baptists and the Lord's Supper but do not believe they are essential so they do not practice them. Our ministers are asking, for direction and the Commander of the Salvation Army has agreed they will have to abide by the decision of our denomination in this matter. An early reply will be appreciated.

Cordially yours,

Y

J. Earl Jackson

J. Earl Jackson, Secretary
Unit of Work in Alaska

Bcc: CC The Doctrines of the Salvation Army

CC Letter of 12/24/1921 from Col. Jenkins to Mr. Gaughton.

6077

THE SALVATION ARMY
120 W. 14th St.,
New York City

From the Office of the
National Secretary.

Dec. 24th, 1921

Mr. James Riddick Laughton
Pastor, Grace M.E. Church
South Cambridge, Md.

Dear Sir,

The Salvation Army is no more a church now than it has ever been nor is it any less a church than it has ever been.

No action of the Salvation Army since the war has in any sense whatever changed its organicity.

If the Holy Catholic Church is constituted of those who have been spiritually quickened by God the Holy Spirit then it is the earnest claim of those constituting the Salvation Army that they are of His Church for it is characteristic of Salvationists to rejoice in the possession of this fundamental blessing.

If a Church is a Religious Organization constituted of those who form an independent and separate membership then is the Salvation Army a Church for it has a separate and independent membership.

If a Church is a people with a body of religious doctrine or articles of faith or a creed, then is the Salvation Army a Church for it is most definitely possessed of such articles of faith.

If Christ's Church is His Body and if a body is the medium through which the Personality, the "I", works or expresses Himself, then is the Salvation Army a church, or a part of the Church of Christ, a body through which He graciously functions in His unchanging task of seeking and saving the lost.

If the Church is a people distinguished by their use of a certain ritual and the celebration of sacraments and ordinances (in the usual meaning of such terms) then is the Salvation Army not a Church.

Thank you for the friendly inquiry and the reply will, I trust, prove to be adequate to your needs.

With every good wish,

Very truly yours,

(Signed) G.P. JENKINS, COLONEL
National Secretary

Through Unit of Work in Alaska
Board of National Missions Pby. Ch. U.S.A.

June 30, 1947
PK

THE DOCTRINES OF THE SALVATION ARMY

The following are the principal Doctrines held and taught by the Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:

1. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.
3. We believe that there are Three Persons in the God-head - the Father, the Son and the Holy Ghost - undivided in essence, co-equal in power and glory, and the only proper object of religious worship.
4. We believe that in the person of Jesus Christ the Divine and Human natures are united, so that He is truly and properly God, and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.
9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.
10. We believe that it is the privilege of all believers to be 'wholly sanctified' and that 'the whole spirit, and soul, and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ'. That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Received from: Ernest I. Fugmire,

National Commander
Salvation Army
120-130 West 11th Street
New York, N. Y.

Sent to: Dr. J. Earl Jackman, Secretary
Unit of Work in Alaska
156 Fifth Avenue
New York 10, N.Y.

Salvation Army Side (plus copies attached)

NOTES ON THE JOINT CONSULTATION
OF THE FEDERAL COUNCIL, HOME MISSIONS COUNCIL AND THE SALVATION ARMY
June 25, 1947

Those present:

Federal Council - Dr. Samuel McCrea Gaert
Bishop Frank W. Sterrett
Dr. F. Epling Reinartz

Home Missions Council -

Dr. Thomas Alfred Tripp
Dr. J. Earl Jackman
Mr. Lincoln Wadsworth
Mr. Don F. Pielstick

Salvation Army - Commissioner E. I. Pugmire
Col. George Darby

Dr. Gaert opened the discussion with a brief statement of the previous inquiry of the Salvation Army for membership in the Federal Council. This never was followed through. He stated that the Salvation Army seemed to operate in two capacities:

1. It operated as a church by the fact that it appointed chaplains to the military service, but also
2. It operated as a service agency by its membership in the U. S. O. This gives it a standing distinctive from other churches (or denominations).

Dr. Gaert pointed out that the present concern had arisen because of a recent visit of Home Missions Council executives to Alaska. Mr. Pielstick pointed out that the team visiting Alaska was made up of Dr. J. Earl Jackman of Presbyterian, U. S. A.; Dr. Earl R. Brown, Methodist; and Dr. Mark A. Dawber, of the Home Missions Council. While in Alaska they were confronted by Ministerial Associations seeking a definition of the status of the Salvation Army.

The Salvation Army wishes an exchange of membership, yet it feels free to use the members of the denominational churches on its committees and to solicit its financial support from the entire citizenry. Mr. Pielstick read the following excerpts from a letter to Dr. Dawber by Dr. George Dorey, Secretary of the Board of Home Missions of the United Church of Canada:

"With regard to your question about the Salvation Army, here in Canada they are recognized as a church. They have representation on the Canadian Council of Churches. As far as our experience goes it coincides with that action, that is to say, the Salvation Army is a competing church and if you were to get the views of the men of Newfoundland, they would say that this was more of a competitor - with all that that implies - than the Catholic Church."

Dr. Jackman said that there was serious competition between Presbyterian Churches and Salvation Army Posts in Alaska. In some places this competition has resulted in efforts to proselyte on each others membership. For the welfare of the Presbyterian Churches it seems essential that there should be a clarification as to whether the Salvation Army is to be recognized as another church or a Christian service agency.

Commissioner Pugmire and Colonel Darby pointed out that the Salvation Army historically has always been a church with a distinctive membership and Statement of Belief. A member of the Salvation Army can not hold a dual membership in another church. The ecclesiastical function and the social service is so closely related, one to the other, that is often difficult to make the distinction. Theoretically, the funds solicited from the general community are to be used for social service and not for their evangelistic efforts. Bishop Sterrett said that he had looked upon the Salvation Army as a service agency like the YMCA and YWCA. He had never once questioned their Christian characteristics, but neither had he been familiar with the concept that it performed the functions of a church.

It was pointed out that there was considerable parallel between the positions held by the Salvation Army and the Friends; the difference being that the Friends make their general appeal in terms of the American Friends Service Committee, which is a separate corporation, all funds and executive personnel being distinctive from the Society of Friends Meeting. Commissioner Pugmire read excerpts from the Salvation Army Statement of Belief and also some statements on the clarification of the status of the Salvation Army. He agreed to send copies of these to Dr. Cavert and Dr. Jackman for their files.

Upon the thesis that the Salvation Army is a church, claiming all the prerogatives of a church, the Statement of Belief will be studied by other church bodies and a program of procedures and relationships will be worked out.

(These notes are made available through the office of Don F. Pielstick and are not to be taken as having received sanction or approval of the group in consultation.)

NOTES ON THE JOINT CONSULTATION
OF THE FEDERAL COUNCIL, HOME MISSIONS COUNCIL AND THE SALVATION ARMY
June 25, 1947

Those Present: Federal Council - Dr. Samuel McCrea Cavert
Bishop Frank W. Sterrett
Dr. F. Eppling Reinartz

Home Missions Council -

Dr. Thomas Alfred Tripp
Dr. J. Earl Jackman
Mr. Lincoln Wadsworth
Mr. Don F. Pielstick

Salvation Army - Commissioner E. I. Pugmire
Col. George Darby

Dr. Cavert opened the discussion with a brief statement of the previous inquiry of the Salvation Army for membership in the Federal Council. This never was followed through. He stated that the Salvation Army seemed to operate in two capacities:

1. It operated as a church by the fact that it appointed chaplains to the military service, but also
2. It operated as a service agency by its membership in the U. S. O. This gives it a standing distinctive from other churches (or denominations).

Dr. Cavert pointed out that the present concern had arisen because of a recent visit of Home Missions Council executives to Alaska. Mr. Pielstick pointed out that the team visiting Alaska was made up of Dr. J. Earl Jackman of Presbyterian, U. S. A.; Dr. Earl R. Brown, Methodist; and Dr. Mark A. Dawber, of the Home Missions Council. While in Alaska they were confronted by Ministerial Associations seeking a definition of the status of the Salvation Army.

The Salvation Army wishes an exchange of membership, yet it feels free to use the members of the denominational churches on its committees and to solicit its financial support from the entire citizenry. Mr. Pielstick read the following excerpts from a letter to Dr. Dawber by Dr. George Dorey, Secretary of the Board of Home Missions of the United Church of Canada:

"With regard to your question about the Salvation Army, herein Canada they are recognized as a church. They have representation on the Canadian Council of Churches. As far as our experience goes it coincides with that action, that is to say, the Salvation Army is a competing church and if you were to get the views of the men of Newfoundland, they would say that this was more of a competitor - with all that that implies - than the Catholic Church."

Dr. Jackman said that there was serious competition between Presbyterian Churches and Salvation Army posts in Alaska. In some places this competition has resulted in efforts to proselyte on each others membership. For the welfare of the Presbyterian Churches it seems essential that there should be a clarification as to whether the Salvation Army is to be recognized as another church or a Christian service agency.

Commissioner Pugmire and Colonel Darby pointed out that the Salvation Army historically has always been a church with a distinctive membership and Statement of Belief. A member of the Salvation Army can not hold a dual membership in another church. The ecclesiastical function and the social service is so closely related, one to the other, that it is often difficult to make the distinction. Theoretically, the funds solicited from the general community are to be used for social service and not for their evangelistic efforts. Bishop Sterrett said that he had looked upon the Salvation Army as a service agency like the YMCA and YWCA. He had never once questioned their Christian characteristics, but neither had he been familiar with the concept that it performed the functions of a church.

It was pointed out that there was considerable parallel between the position held by the Salvation Army and the Friends; the difference being that the Friends make their general appeal in terms of the American Friends Service Committee, which is a separate corporation, all funds and executive personnel being distinctive from the Society of Friends Meeting. Commissioner Pugmire read excerpts from the Salvation Army Statement of Belief and also some statements on the clarification of the status of the Salvation Army. He agreed to send copies of these to Dr. Cavert and Dr. Jackman for their files.

Upon the thesis that the Salvation Army is a church, claiming all the prerogatives of a church, the Statement of Belief will be studied by other church bodies and a program of procedures and relationships will be worked out.

(These notes are made available through the office of Don F. Fielstick and are not to be taken as having received either sanction or approval of the group in consultation.)

NOTES ON THE JOINT CONSULTATION
OF THE FEDERAL COUNCIL, HOME MISSIONS COUNCIL AND THE SALVATION ARMY
June 25, 1947

Those present:

Federal Council - Dr. Samuel McCrea Gaertt
Bishop Frank W. Sterrett
Dr. F. Eppling Reinartz

Home Missions Council - Dr. Thomas Alfred Tripp
Dr. J. Earl Jackman
Mr. Lincoln Wadsworth
Mr. Don F. Pielstick

Salvation Army - Commissioner E. I. Pugmire
Col. George Darby

Dr. Gaertt opened the discussion with a brief statement of the previous inquiry of the Salvation Army for membership in the Federal Council. This never was followed through. He stated that the Salvation Army seemed to operate in two capacities:

1. It operated as a church by the fact that it appointed chaplains to the military service, but also
2. It operated as a service agency by its membership in the U. S. O. This gives it a standing distinctive from other churches (or denominations).

Dr. Gaertt pointed out that the present concern had arisen because of a recent visit of Home Missions Council executives to Alaska. Mr. Pielstick pointed out that the team visiting Alaska was made up of Dr. J. Earl Jackman of Presbyterian, U. S. A.; Dr. Earl R. Brown, Methodist; and Dr. Mark A. Darby, of the Home Missions Council. While in Alaska they were confronted by Ministerial Associations seeking a definition of the status of the Salvation Army.

The Salvation Army wishes an exchange of membership, yet it feels free to use the members of the denominational churches on its committees and to solicit its financial support from the entire citizenry. Mr. Pielstick read the following excerpts from a letter to Dr. Darby by Dr. George Dorey, Secretary of the Board of Home Missions of the United Church of Canada:

"With regard to your question about the Salvation Army, here in Canada they are recognized as a church. They have representation on the Canadian Council of Churches. As far as our experience goes it coincies with that action, that is to say, the Salvation Army is a competing church and if you were to get the views of the men of Newfoundland, they would say that this was more of a competitor - with all that that implies - than the Catholic Church."

Dr. Jackman said that there was serious competition between Presbyterian Churches and Salvation Army Posts in Alaska. In some places this competition has resulted in efforts to proselyte on each others membership. For the welfare of the Presbyterian Churches it seems essential that there should be a clarification as to whether the Salvation Army is to be recognized as another church or a Christian service agency.

Commissioner Pugmire and Colonel Darby pointed out that the Salvation Army historically has always been a church with a distinctive membership and Statement of Belief. A member of the Salvation Army can not hold a dual membership in another church. The ecclesiastical function and the social service is so closely related, one to the other, that is often difficult to make the distinction. Theoretically, the funds solicited from the general community are to be used for social service and not for their evangelistic efforts. Bishop Sterrett said that he had looked upon the Salvation Army as a service agency like the YMCA and YWCA. He had never once questioned their Christian characteristics, but neither had he been familiar with the concept that it performed the functions of a church.

It was pointed out that there was considerable parallel between the positions held by the Salvation Army and the Friends; the difference being that the Friends make their general appeal in terms of the American Friends Service Committee, which is a separate corporation, all funds and executive personnel being distinctive from the Society of Friends Meeting. Commissioner Pugmire read excerpts from the Salvation Army Statement of Belief and also some statements on the clarification of the status of the Salvation Army. He agreed to send copies of these to Dr. Cavert and Dr. Jackman for their files.

Upon the thesis that the Salvation Army is a church, claiming all the prerogatives of a church, the Statement of Belief will be studied by other church bodies and a program of procedures and relationships will be worked out.

(These notes are made available through the office of Don F. Pielstick and are not to be taken as having received sanction or approval of the group in consultation.)

THE DOCTRINES OF THE SALVATION ARMY

The following are the principal Doctrines held and taught by the Salvation Army, as set forth in the Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and embodied in all enactments and settlements throughout the world under which its property is held:

1. We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.
3. We believe that there are Three Persons in the God-head - the Father, the Son and the Holy Ghost - undivided in essence, co-equal in power and glory, and the only proper object of religious worship.
4. We believe that in the person of Jesus Christ the Divine and Human natures are united, so that He is truly and properly God, and truly and properly man.
5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to Salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.
9. We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in, and obedience to Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.
10. We believe that it is the privilege of all believers to be 'wholly sanctified' and that 'the whole spirit, and soul, and body' may be 'preserved blameless unto the coming of our Lord Jesus Christ.' That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine Grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Received from: Ernest I. Pugmire,
National Commander
Salvation Army
120-130 West 14th Street
New York, N. Y.

Sent to: Dr. J. Earl Jackman, Secretary
Unit of Work in Alaska
156 Fifth Avenue
New York 10, N. Y.

THE SALVATION ARMY
120 W. 14th St.,
New York City

From the office of the
National Secretary

Dec. 24th, 1921

Mr. James Riddick Laughton
Pastor, Grace M. E. Church
South Cambridge, Md.

Dear Sir,

The Salvation Army is no more a church now than it has ever been nor is it any less a church than it has ever been.

No action of the Salvation Army since the war has in any sense whatever changed it organically.

If the Holy Catholic Church is constituted of those who have been spiritually quickened by God the Holy Spirit then it is the earnest claim of those constituting the Salvation Army that they are of His Church for it is characteristic of Salvationists to rejoice in the possession of this fundamental blessing.

If a Church is a Religious Organization constituted of those who form an independent and separate membership then is the Salvation Army a Church for it has a separate and independent membership.

If a Church is a people with a body of religious doctrine or articles of faith or a creed, then is the Salvation Army a Church for it is most definitely possessed of such articles of faith.

If Christ's Church is His Body and if a body is the medium through which the Personality, the Ego, works or expresses Himself, then is the Salvation Army a Church, or a part of the Church of Christ, a body through which he graciously functions in His unchanging task of seeking and saving the lost.

If the Church is a people distinguished by their use of a certain ritual and the celebration of sacraments and ordinances (in the usual meaning of such terms) then is the Salvation Army not a Church.

Thank you for the friendly inquiry and the reply will, I trust, prove to be adequate to your need.

Very truly yours,

(signed) W.F. JENKINS, COLONEL
National Secretary

Through Unit of Work in Alaska
Board of National Missions Poy. Ch. U.S.A.

Albert Orsborn
General

Ernest I. Pugnaire
National Commander

THE SALVATION ARMY
William Booth, Founder

NATIONAL HEADQUARTERS
120-130 West Fourteenth Street
New York, N. Y.

6/25/47

Dr. J. Earl Jackman,
Board of National Missions
Presbyterian Church U. S. A.
156 Fifth Avenue,
New York 10, N. Y.

Dear Dr. Jackman,

I feel our discussion today was helpful and I
appreciated your kindly attitude in the whole matter.

I am attaching hereto statement of our Salvation
Army Doctrines and also copy of the letter I quoted dealing
with our status as a church.

Yours faithfully,

Ernest I. Pugnaire

JUL 8 1941

THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA
OFFICE OF THE GENERAL ASSEMBLY
WITHERSPOON BUILDING
PHILADELPHIA 7, PENNSYLVANIA
REV. WILLIAM BARROW PUGH, D.D., LL.D., STATED CLERK

July 7, 1947

Rev. J. Earl Jackman,
156 Fifth Avenue,
New York City, N.Y.

My dear Earl:

I have your letter of inquiry of June 30th with reference to the Salvation Army. May I make the following comments.

(1) Some years ago one of our Presbyteries presented an Overture to the General Assembly on the recognition of the Salvation Army as a Church. The following is the action of our Supreme Judicatory in the matter: "It is recommended that the Assembly recognize with thankfulness the work of the Salvation Army, but as they make no claim to be a Church, no action is necessary." This has been the consistent viewpoint of our Presbyterian Church ever since and the heading over this provision, "The Salvation Army Not a Church" would be the present estimate of the situation so far as the Presbyterian Church is concerned. Certainly any officer of the Salvation Army, if he desired to become a Presbyterian minister, would have to be ordained. Moreover, there would be no way in which letters could be granted by a Presbyterian church to the Salvation Army. Such letters can only be granted to Evangelical Churches with which our Church is in correspondence.

(2) In various handbooks of denominations, it is to be noted that the Salvation Army is never defined as a Church. For example, in the Year Book of the American Churches, it is described as "an evangelistic organization with a military government." In another book which I have in this office, it is described as an "international organization with its world headquarters in London, England, whose sole purpose is the salvation of mankind from all forms of distress-spiritual, moral, or temporal." In an extended statement about the Salvation Army it is nowhere designated as a Church.

Unless, therefore, our General Assembly took specific action defining the Salvation Army as a Church, it is my opinion that in view of the previous action of the General Assembly above noted and the consistent statements about the Salvation Army, it can not be regarded as a Church, so far as our own Presbyterian body is concerned.

Most cordially yours,

William Barrow Pugh, *Bell*
Stated Clerk.

July 17, 1947

Rev. William B. Pugh, D. D.
Witherspoon Building
Philadelphia 7, Pennsylvania

Dear Bill:

Thank you for your statement concerning the attitude of our General Assembly about the Salvation Army. The situation after which this action of the Assembly was taken does not seem to be comparable to their present demands so that it may be necessary for further clarification.

In my last pastorage I found that the Salvation Army was moving more and more toward becoming another Protestant Church. However, I was not conscious of the exact situation until I took this office of administering our work in Alaska. Up there they consider themselves another church group and they are free to invite Presbyterian people to leave our church and unite with them. Brigadier Taylor, in charge of their work in Alaska, has been rather strong in his statements to the pastor of our church in Hoonah because he will not give a letter for some of our people to the Salvation Army. The Army desires to be a church, but still they want to solicit our people for funds for their program and use our leading laymen for their local committees.

This situation confronted the Home Missions Council Survey Committee which recently visited Alaska. We determined to bring it before the Federal Council in consultation with the officers of the Salvation Army for a decision. We said to them, they must decide whether to be a church or a Christian service organization. In brief, they decided they wanted to be both. They pointed out that they always have been a church, with a statement of doctrine, and recognized by the United States Government in the fact that they were permitted to be a part of the service organizations in the U. S. O. during the war, and at the same time to have their percentage of chaplains in the army and navy corps.

The enclosed are notes on the joint consultation which was held

in New York in June 25, 1947. Here is the gist of the meeting: The Army is recognized as a church in Canada. The matter of their membership in the Federal Council of Churches in the United States is under consideration. They want to be recognized as a church in this country and Alaska. They want that so much that they are willing to admit the result might mean the loss of contributions from people of other Protestant Churches toward their work, and since they do not practice Baptism or the Lord's Supper their representatives recognize they might not even receive a letter of transfer from our church to theirs. It was pointed out to them that the recognition as a Protestant Church in the United States might result in a general loss of response from Christian people for their work. They recognize this and indicated that they would have to accept it as a possibility, but they insist upon their right to be a separate Protestant Church.

Bishop Sterrett of the Episcopal Church and Dr. Reinarte of the Lutheran Church are both surprised at their claim to be a separate church, but all agree that this matter must be cleared with the Federal Council and the respective denominations. We as a Presbyterian Church must do something about it not only for the sake of our people in Alaska but throughout the United States.

Under their claim it seems to me we are forced to recognize them as a church group, and so inform our membership and constituency. Next we must clear the matter as to whether or not we will grant a letter of transfer for a member from our church to a Salvation Army post. Since they do not practice Baptism and the Lord's Supper it would seem to me that we cannot do this, although I cannot speak for our denomination. On this point our ministers in Alaska need some more authority than my word as their administrator. Following such an action we are then bound to inform our people, if they should give their money for the outreach program of their own church.

However, this indicates that the situation is different today than when the action of the Assembly was taken. We need to have it cleared officially. If this request from our office is sufficient, we shall leave it in your hands. If, however, you feel something official should come to you present it to the Assembly, the men of the Alaska Presbytery would be quick to give you a memorial or an overture to get it before the Assembly. The men who have to live with this problem are asking for a decision.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:AT

CROSS REFERENCE SHEET

NAME OR SUBJECT Salvation Army in Alaska

FILE NO. Al. File

DATE July 24, 1947

REMARKS: excerpt of Dr. Jackman's reply to Dr. Pugh's letter attached:

"Thank you for your comments about the relation with the Salvation Army in Alaska. We shall accept your preference for not bringing this before the General Assembly at the present time. You have a good reason.

In your item three indicating you did not understand my sentence, "Under their claim it seems to me we are forced to recognize them as a church group, and so inform our membership and constituency", my point was that we should not give them an official recognition but we must recognize their existence as a Church group the same as we would recognize the existence of the Pentecostals and Nazarenes even though we do not consider them as churches according to our standards and grant a letter of dismissal to ones desiring to go from us to them.

Our ministers in Alaska still have not recognized the Salvation Army as a Church, and consequently have not given letters of dismissal to them. They do feel "on the spot" when the Army comes into their congregations and among their people with a direct solicitation of funds to continue their work. We shall have to advise our men to recommend that their people give through their own churches."

SEE

NAME OR SUBJECT

FILE NO. Al. File

SEE - Camp and Church Activities File

re: letter to Dr. Pugh from which above was
copied - dated 7-24-1947

DIRECTIONS:

FILE THIS SHEET UNDER NAME OR SUBJECT AT TOP.

DESCRIBE PAPERS FULLY UNDER "REMARKS".

FILE PAPERS FOR WHICH THIS FORM IS TO BE SUBSTITUTED, UNDER NAME OR SUBJECT LISTED
UNDER "SEE".

JUL 21 1947

THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA
OFFICE OF THE GENERAL ASSEMBLY
WITHERSPOON BUILDING
PHILADELPHIA 7, PENNSYLVANIA
REV. WILLIAM BARROW PUGH, D.D., LL.D., STATED CLERK

July 18, 1947

Rev. J. Earl Jackman,
156 Fifth Avenue,
New York City, N.Y.

My dear Earl:

I have read your letter of July 17th with respect to the Salvation Army with real interest. I want you to know that I am thoroughly familiar with the developments which have taken place. While I was not at the particular meeting of the Federal Council to which you make reference, due to another engagement, the matter was discussed with me. I do not see any difficulty in the situation at all, so far as the present position of our own Church is concerned.

May I make the following comments:

(1) What the Salvation Army may state about itself does not mean that the Presbyterian Church must accept the statement thus made. Our own Church has a perfect right to maintain its own definition of a "Church" and certainly has never throughout its history changed any of its fundamental principles to meet the ideas of other groups of people. The fact that the Salvation Army had its percentage of chaplains during the recent war is not necessarily an argument in favor of its being a Church. It had chaplains representing it in World War I. Even certain of its most ardent officers were vehement in their declarations that the Salvation Army was not a Church, at that time.

(2) Any decision which the Federal Council of Churches might make would not necessarily force the hands of our Presbyterian Church. As a matter of fact, I do not think that the Federal Council of Churches could or would make a decision of this sort with any thought of involving its constituent Churches in the decision. There would be a real battle on that score, I can assure you. I can not imagine our Protestant Episcopal or Lutheran friends submitting to anything of that sort. The decision, so far as individual Communions are concerned, must be made by the Communion itself.

(3) I do not understand your sentence: "Under their claim it seems to me we are forced to recognize them as a church group, and so inform our membership and constituency." Again it seems to me that that would not be true under present conditions. There are certain Churches which the Presbyterian Church does not recognize and has not throughout its entire history. Through specific deliverances of the General Assembly, the Presbyterian Church does not recognize, for example, the Universalist, the Unitarian, the Swedenborgian, or the Christian Scientist Churches, although they are enumerated as Church in any list that is printed. Moreover, the General Assembly has specifically declared that a Presbyterian Church can not receive or grant letters to the above bodies.

Rev. J. Earl Jackman.

#2.

(4) Personally, it seems to me that the law is very clear now, so far as our Presbyterian Church is concerned and that there should be no question about procedure among the ministers in Alaska. The principle of Presbyterian procedure has always been that when a certificate of dismissal is addressed to a particular church, it must be to one of our own denomination, or to a denomination with which our General Assembly is "in correspondence." This latter expression has always been interpreted as one of the Evangelical Churches officially recognized by our General Assembly. The Salvation Army at present can not under any circumstances be classified in this group. This is the present law of the Church which ministers in Alaska should observe just as faithfully as ministers in the States do. There should not be any difficulty here, at least until the fundamental principles on the dismissal of members are changed in the Presbyterian Church.

It seems to me that it would be very unwise at present to have the matter discussed in our General Assembly. The mere discussion of the issue would be misunderstood in many areas and might arouse some awkward repercussions. In view of the fact that the present procedure of the Presbyterian Church is very clear and that, therefore, the ministers in Alaska should not be concerned about letters of dismissal, I would suggest that the matter rest until there is some further indications that the Salvation Army is qualified to be received into inter-denominational movements as a bona fide Church.

I have just read the statement about the Salvation Army, written by one of its leaders, in the Government Statistics published in 1936. The word "Church" is never mentioned in any connection whatsoever.

Most cordially yours,

Bill

William Barrow Pugh,
Stated Clerk.

WBP/H

INTER-OFFICE CORRESPONDENCE
BOARD OF NATIONAL MISSIONS

NOV 11 1947

TO Dr. Jackman
FROM Miss Gladfelter
RE:

DATE November 10, 1947

The attached newspaper clipping of the dedication of a new Salvation Army boat in Alaska to be skippered by a Sheldon Jackson graduate will interest you. This need not be returned.

K.E.G.
Katharine E. Gladfelter,
Acting Secretary, Unit of
Educational and Medical Work

KEG:jw
Att.

Melvin Taylor

JUL 29 1947

- JUNEAU, ALASKA

New Divisional Commanders Of Salvation Army in Alaska To Arrive in Juneau Tuesday



MAJOR ERIC NEWBOULD



MRS. ERIC NEWBOULD

Arriving tomorrow on the Princess Norah will be Major and Mrs. Eric Newbould (pictured above) who have been appointed Divisional Commanders of the Salvation Army in Alaska succeeding Brig. and Mrs. C. O. Taylor, transferred to San Francisco.

Major Newbould has served for 23 years as a Salvation Army Officer, and has had corps appointments in Portland and Marshfield, Calif.; and in Denver, Colorado. He also has had appointments as Young Peoples Secretary for the New Mexico and Arizona Division, and General Secretary for the Salvation Army's Training College in San Francisco. Following this he was appointed as a Chaplain in the U. S. Army, 4th Infantry Regular, at Adak, 126th Station Hospital at Umnak, Amchitka, Attu and A.A.A. (aw) Battalions.

Major Newbould will not be a stranger to the Gastineau Channel area, as he spent two months as a casual in Juneau serving the Subport and Duck Creek service men. At the close of the war he served in Camps in Oklahoma and Texas, where he was relieved from service.

Major and Mrs. Newbould come to Alaska direct from the Hawaiian Islands, where he has held the position of Divisional and Young Peoples Secretary for the past year and a half. They have two children, a son, Alfred, who will be entering the University of Washington this fall, and a daughter, Martha Mae, who will be a student in the Juneau High School.

The Juneau Salvation Army Corps will be welcoming these new officers at the services next weekend, and on August 3, Brigadier George Johnstone, the Divisional Commander from Seattle will come to Juneau for the official installation. This is to be held in the Methodist Church on next Sunday evening.

VANDERBILT STUDIO 614-467116

D

I
sc
fa
ma
wi
tu
as
ev
sa
Ce
co
ou
Pc
Fc
an

su
en
pe
ing
roi
do
on
gir
wh

epi
He

SALVATION ARMY BOAT DEDICATED, SUNDAY SERVICES *Empire Oct 16* Message Is Delivered by Lt. Commissioner W. Barrett

Dedication ceremonies held on the Alaska Dock yesterday afternoon for the new Salvation Army missionary vessel. William Booth drew an enthusiastic crowd in spite of driving rain and a chill wind.

Shortly after 2:30 o'clock, the former yacht Taku pulled in to the old Ferry Float, and the Salvation Army band struck up with "Onward, Christian Soldiers." Adj. Henry Lorenzen, leading the assembly in the singing.

The Rev. Robert Treat, of the Methodist Church gave the invocation.

Major Eric Newbould, divisional

Commander, presided over the ceremonies. He announced that two fresh carnation leis had just been received by air express from the young Salvationists of Damon Tract district in Hawaii. The pink and white floral wreaths were taken aboard the boat and placed over her bow in true Hawaiian fashion.

Dr. James C. Ryan, Territorial Commissioner of Education, brought the greetings of the Governor of Alaska, complimenting the Salvation Army on its new advance, and wishing them success in their work.

Young Peoples' Gift

Major Max Kurtz, under whose direction young people of the western territory brought their gifts to finance the purchase of the Taku, spoke of the program which gained such interest that gifts came even from other Salvation Army territories.

Alex Holden, former owner of the Taku, who purchased it in San Francisco, brought it to Juneau and then made it available to the Salvation Army, spoke briefly. He paid compliments to the little ship, saying he felt sorry to part with what he believes to be the best and finest vessel he has ever known. Commanding the Taku to the Salvationists, Holden expressed the hope that the work for which he is certain the boat is fitted will be carried successfully to the people of Alaska whom the William Booth will serve.

Mayor Waino Hendrickson was introduced, and brought the greetings and best wishes of the people of the City of Juneau to the officers and members of the Salvation Army.

Lt. Commissioner William Barrett, Commander of the Western District, presented a dedication message which he briefed because of the inclement weather.

Purpose Of Vessel

Said Commissioner Barrett: "Today we realize the dream of the Salvation Army and every Alaskan Native, with the purchase of the William Booth—a purchase made possible through the gifts of many of our Alaskan comrades, and those of Salvationists, particularly the young people in the western territory."

Quoting the late Fiorello LaGuardia, who once stated of the Salvation Army, "First they feed a man, then they point for him the way to God," Commissioner Barrett continued: "That's what we mean to do in this work, 'point the way to God.'"

The missionary song, "From Greenland's Icy Mountains," was sung by the assembly, lead by the

Salvation Army band, and benediction was given by the Rev. J. T. Spurlin, pastor of the First Baptist Church.

NOV 14 1947

Destined to carry the message of Salvation, as taught by The Salvation Army, the missionary boat is skippered by Patrick J. Paul, who was graduated from Sheldon Jackson School at Sitka in 1939. He attended Seattle Pacific College in 1940 and 1941. Serving three years in the U. S. Army during World War II, the last of which preceding his discharge in 1946, was duty aboard harbor craft of the military service, he followed his military term with work in the field of fishing. Like thousands of young Alaskans, he has worked on and operated fishing boats during most of his life, and comes to the William Booth with a fine background for the work he will be doing.

Well Built Craft

The boat, formerly the Taku, which was made available to the Salvation Army by Alex Holden, was built in Long Beach, Calif., in 1938. She is 60 feet long and has a 15 foot beam. Of very heavy construction, with two inch planking for example, and with a wide flaring bow, the vessel can, in Holden's opinion, compete for seaworthiness with any comparable ship in Alaskan waters.

The William Booth has twin 125 h.p. diesel engines and cruises just under 11 knots. The top speed is estimated at 13 knots.

Her tanks hold sufficient fuel for 4,400 miles of cruising and other tanks contain lubricating oil and flame gas for heating, as well as a large tank capacity for fresh water.

The vessel is fully equipped with fire extinguishing devices.

Mr. Roberts

Dr. Jackman

Salvation Army in Alaska and Advance Program Committee

March 14, 1949

In discussing the matter of presenting the material concerning the Salvation Army in Alaska, Dr. Morse thought it appropriate to present it to the Board in connection with the Advance Program Committee report. Therefore, we are forwarding to you with this memo the digest of a meeting of representatives of the Home Missions and Federal Councils with officials of the Salvation Army. This digest presents the problem and the attitude of the Salvation Army. In addition, we are sending you a copy of a letter from Commander Pugmire with a statement of the beliefs of the Salvation Army and a letter from the office of the National Secretary giving the two sides of the question of their being a church but without a conclusive statement.

We can supply, from our files, two additional copies of this material if you need it.

JEJ:FK

J. Earl Jackman, Secretary
Department of Work in Alaska

Att: 6/25/1947 letter from Commander Pugmire with Doctrines of the S.A.,
and 12/24/1921 letter from W.J.Jenkins, National Sec'y;
6/25/1948 Digest of the Home Missions Council and Federal Council
reg. Salvation Army.

Extra Copies on Request

Dr. Morse
Dr. Jackman November 15, 1954

At a meeting of the General Assembly's Permanent Commission on Interchurch Relations on November 12, we discussed the relationship between the Presbyterian Church and the Salvation Army in southeastern Alaska. The Presbytery of Alaska sent an overture to the last General Assembly on this matter asking specifically that the General Assembly notify the Presbyterian churches that the Salvation Army put all of their funds in one Treasury from which they support their social service program and employ their personnel who in Alaska carry a competitive program to ours.

The Permanent Commission appointed a Committee to approach the Salvation Army on this to see if it is possible to work out a better understanding and better relations. You were nominated on that Committee or someone else whom you would appoint in your place. We attach herewith the correspondence and minutes of a Committee meeting which was held with the Salvation Army on this question in 1947. An examination of this correspondence will give you more background.

J. Earl Jackman, Secretary
Dept. of Work in Alaska
JEJ:FK

Att.: 6/25/47 Notes on the Joint Consultation of the Federal Council, Home Missions Council, and the Salvation Army.

6/25/47 letter from Mr. Pugmire to Dr. Jackman

with Doctrines of the Salvation Army attached and

12/24/21 letter from Col. W.J. Jenkins to Mr. Jas. Riddick Laughton

November 15, 1954

Dr. Eugene Carson Blake
510 Witherspoon Building
Philadelphia 7, Pa.

Dear Gene:

Enclosed is a copy of the correspondence which I had with me concerning the Salvation Army. Back in 1947 or 1948, we had sent copies of this to Dr. Pugh but it may have been buried in the files or disregarded.

We are forwarding a copy of this also to Dr. Morse, whom you nominated on the Committee, with a bit of explanation so that he will understand the background when this matter is presented to the Salvation Army for a conference.

Thank you for the courtesy of a hearing before the Committee concerning this matter. We hope that we will secure the basis of a better relationship on it.

Cordially yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JEJ:FK
Enc.: 6/25/47 letter from Mr. Pugmire to Dr. Jackman
with Doctrines of the Salvation Army attached
and 12/24/47 letter from Col. W.J. Nekins to Mr. Jas. Riddick Laughton.
6/25/47 Notes on the Joint Consultation of the Federal Council,
Home Missions Council and the Salvation Army.

at
Comity Dr.

January 26, 1956

Dr. I. George Hace
257 Fourth Avenue
New York 10, New York

Dear George:

Thank you for sending me three copies of the Minutes of the Conference in Anchorage, Alaska, Octo e. 17-18, 1955. We assume that you sent copies of these to each one who attended the Conference. The Secretary and you have done a good job in getting down on paper the happenings in the meetings.

On page 5 under "Committee on Institutions" I notice that Maines house in Maines, Alaska has been omitted from the major homes for child care. Only those in the Anchorage area have been mentioned. This is quite typical of Alaska to know what is being done only in one's own area of work and not to be familiar with what some other denomination is doing in another part of the territory.

Also at the bottom of page 5 under "The Report of Alaska Native Service" I do not understand the last phrase of the second sentence "referring particularly to the herds of reindeer used to supply meat to the salmon fishing industry". There is something wrong with this statement. The herds of reindeer have been developed and are used for the food supply for the Eskimo people in northern Alaska while the salmon industry is largely in the southeastern and southern part of Alaska. Maybe Mr. Olsen made this statement but it does not seem in accord with the actual facts in the territory.

I was hoping that you would include with the Minutes a copy of the statement from the Committee on Public Relations which I wrote coming down on the plane and which you have refined before releasing it to the press. To the best of my knowledge there has been no copy of this statement released to any who was in the Conference and certainly those who approved it should have copies of it.

At the meeting it was suggested that copies of the statement on comity be taken by the denominational representative and referred to their respective denominations for approval or any other suggestions and then referred back to the Alaska group which is to meet in Fairbanks during the month of February. Have you had any reactions or report on these? Should it be taken for granted that those who attended the meeting will refer them to their respective denominational boards for approval or should some further notice go out from you regarding them?

I have received no further word about the meeting of the Continuing Committee in Alaska for February. Dr. Armstrong has been deeply involved in the meeting of the Constitutional Convention in College to write the new Constitution of Alaska. That meeting convened early in October and will not be adjourned until about the 1st of February. Also Fred McGinnis has recently been in the New York area and both may not be prepared to have this meeting in February as we projected. Our Committee should

Page #2 Dr. I. George Nace January 26, 1956

take the initiative on this to see that that meeting is held in February or March. You will remember that we launched this committee for cooperation in Alaska and nothing has come of it because the local committee did not press for complete developments. The initiative on this comity conference has been taken by our committee down here and we ought to press for greater development in Alaska. Someone has to take the responsibility of pushing to get things done interdenominationally in Alaska.

Sincerely yours,

J. Karl Jackman, Secretary
Dept. of Work in Alaska

JB:ks cc: Miss Dorothy Bucklin

Al Comity

Statement re: Service at Pelican

Occasionally the question is raised about the ministry of the Presbyterian Church to Pelican, and a former agreement which is supposed to have been made with young Mr. Personius of the Assembly of God Church. We are making this statement and sending it to several people so that the correct answer will be available on the field.

When Ross Cleland was serving at Klawock Mr. Personius was assigned to this field with a boat for a ministry. He had a missionary spirit, but also a reasonable enough attitude to recognize that he was there in competition to the Presbyterians. He came to Ross Cleland and asked if there were not some other place in southeastern Alaska where he could carry on a boat ministry which would not be so much in competition but rather would be in a place where no other ministry was available. Ross referred this to me. Prior to that time, Paul Fronty was pushing us to open a ministry at Pelican because of the construction of the cold storage plant. At that time, we had no money available for buildings, whether manses or chapels, and no extra personnel nor money to support personnel, so that we could not do anything in behalf of Pelican. When the question about the local situation in Klawock came up, I suggested that Mr. Personius go to some other place such as Pelican where there was not any ministry, and where there would be no competition. There was no "gentlemen's agreement" or as far as I know, no agreement of any kind in which Vern Swanson was involved.

Mr. Personius moved to Pelican and has provided a ministry there over several years. Prior to ~~his~~ arrival and since, the Princeton-Hall has called there occasionally and a Bible School has been held for those people who were not completely happy with the ministry received from the Assembly. In more recent years, there has come a stronger invitation for the Presbyterians to enter Pelican to provide a ministry which will be more acceptable to many of the permanent residents. When Don Schwab was on the boat, this question again came to us. When it was known that George Betts would be retiring from Hoonah, it was proposed that we locate a white couple there and have the man ~~drive~~ ^{fly to} Pelican once a month for several days for pastoral calling, worship services, and assistance to local people in a program of Sunday School and Vacation Bible Schools. This plan did not develop. It was suggested that when Arthur Johnson was on the Princeton-Hall last summer that he go and visit Pelican with the idea that after being acquainted with him the people there might welcome him once a month for this special ministry. Nothing has developed from this either.

If we are permitted to retain the two boats, it would seem a schedule can be set up that an ordained man get into Pelican once a month by boat or by plane for this ministry. Dick Stussi has recommended that we place a Seminary couple in Pelican

next summer, and then look forward to the time when Pelican can have a year-round resident ministry. The first two of these recommendations are within the realm of possibility. The third one will need some more consideration and will involve a pretty thorough survey of Pelican to know how many people are there, to know how much response we would get, and how much it would cost us net to operate this resident ministry. Increasingly we are having to justify keeping a worker in every small community and National Missions must take nearly the total responsibility. We get little encouragement here for an expenditure for 100 people when the same amount of money in some other place could provide a ministry for 500 people. To be justified, our ministry must reach as many people as possible, as frequently as possible in order to continue it.

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JB:EW
8/5/58

To: The Rev. Brian H. Gleworth

CC: The Rev. Richard Stassi; Mr. Richard V. Nelson; The Rev. Paul Moser

Al. Comity file

August 5, 1958

Dr. W. Vernon Middleton
257 4th Avenue
New York 10, N.Y.

Dear Dr. Middleton:

In answer to your question concerning the program of the Presbyterian Church in Alaska in connection with the forthcoming mission study, we are not able to give you in detail the immediate and long range plans for our work in Alaska. Recently our Board has authorized a survey to be made of the area in Alaska where we have comity responsibility, so that the Board can propose a general plan of expansion of our work which will be related to the immediate and long-range development of the territory of Alaska. This survey will be started this summer, but may not be ready to be released for publication and a recognized guide for us until the April meeting of the Board in 1959.

We trace the same key problems in our areas of operations as the other cooperating denominations do in their respective areas. Our basic problem is to meet the local need and provide an adequate ministry in areas assigned to us under comity. These include the selection of competent personnel along with sufficient resources of support to have them begin the work. We always have the problem of securing sufficient funds to meet building costs, and have places for our workers to live and buildings in which they can carry a program. Among all people we have the problem of developing local leadership and responsibility as rapidly as possible, so that resources and personnel can be provided from local people and from the National Church.

Sincerely yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JEJ:EW

JUN 30 1958
SAC-1010
RECEIVED
REV. EDWIN T. DAHLBERG
President

National Council of the Churches of Christ in the United States of America

DIVISION OF HOME MISSIONS

257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

CHAIRMAN

Rev. Willard M. Wickizer

VICE CHAIRMEN

Mrs. Charles W. Baker, Jr.
Rev. W. Vernon Middleton
Rev. Stanley U. North

RECORDING SECRETARY

Beth E. Marcus

TREASURER

H. Conwell Snoke

ACTING EXECUTIVE SECRETARY

Edith E. Lowry

ASSOCIATE SECRETARY

Louisa R. Shotwell

EXECUTIVE DIRECTORS

Department of Church Building
Rev. S. Turner Ritenour

Department of the Town and
Country Church

Rev. Richard O. Comfort

Department of the Urban Church

Rev. Meryl H. Ruoss

DIVISION OF HOME MISSIONS

Constituent Members

American Baptist
National Baptist Inc.
Church of the Brethren
Church of God
Disciples of Christ
Protestant Episcopal
Evangelical United Brethren
Friends (Five Years Meeting)
Augustana Lutheran
United Lutheran
African Methodist Episcopal
African Methodist
Episcopal Zion
Christian Methodist Episcopal
Methodist
American Moravian
Cumberland Presbyterian
Presbyterian, U.S.A.
Presbyterian, U.S.
United Presbyterian of
North America
Reformed in America
United Church of Canada
United Church of Christ
Congregational Christian
Evangelical and Reformed
American Bible Society

June 27, 1958

Rev. J. Earl Jackman
Presbyterian Board of National Missions
156 Fifth Avenue
New York 10, New York

My dear Dr. Jackman:

In connection with the forthcoming mission study of "Christian Concerns of North American Neighbors," it will help us very much if you will write me your answers to the following questions:

1. What are the chief problems your denomination faces in Alaska today?

2. What are your immediate and long-range plans for your work in Alaska?

Please address your reply to me in care of the Division of Home Missions at this address, and please accompany it with three copies of any printed materials you may have concerning your denomination's Alaska missions.

With much appreciation,

Very sincerely yours,

W. Vernon Middleton

W. Vernon Middleton
Chairman of the Alaska Committee

Problems: Meeting local needs and providing an adequate ministry in areas assigned to us under County, securing competent personnel with resources of support, securing funds to meet building costs.

Plans: - we are instituting ~~as~~ a study and survey of the immediate and long range development of Alaska in our area of responsibility in an effort to be prepared for expansion of our works.